

# Talaash e Haq Ka Safar

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Bida'at o Khurafaat Se Gareez

Shirkiya Amaal Se Kulli Ijtенаab

Andhi Taqleed Se Azaad

Manhaj e Salaf Par Gaamzan

Itteba e Sunnat Par Qaaem

**Tauheed e Khaalis Par Emaan**

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنِ الْحَمْدُ لِلَّهِ حَمْدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَتَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا ضَلِيلَ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ... اما بعد:

## Qaraeen e Ikram!

Assalamualaikum wa Rahmatullah, .

Tamaam ta'arefo'n ke laaeq sirf Allah Rabbul Izzat ki zaat e baa-barkat h ai, jo tamam jaha'no ko paida karne waala hai, phir isne tamam maqhlugaat mein se insan ko ashraf qarar diya aur mazed ehsan ye ke is aqhi ummat e Muhammadiya ﷺ ko sabse a'ala tehraaya, is par ham is Rab e Raheem o Kareem ka jitna bhi shukar adaa kare'n wo kam hoga.

Allah Rabbul Izzat ne insano'n aur jinno'n ki taqhleeq ka maqsad samajhaate hue irshad farmaya:

Hamne Jinno'n Aur Insano'n Ko Sirf Apni Ibaadat Ke  
Liye Paida Farmaya Hai.<sup>1</sup>

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Is farman ki raushni mein musalman ibaadat mein lagey hue hain, lekin dekhna ye hai ke kya ibadaat ka haq adaa ho raha hai? Aur Allah Ta'ala hamse raazi hoga aur hamaare amaal qubool ho'nge? Agar nahi to ye hamare liye lamha e fikriya hai ke ham apni kamiyo'n aur kotahiyo'n ko door kar sake'n.

Jis tarha ek aaqa apney ghulam ko sar-anjam dene ke liye koi kaam de aur kaam karne ka tareeqa bhi bataa de aur wo ghulam apne taur par isko poori tawajje se paaya takmeel tak paho'nchaae. Lekin kaam ke liye andaaz o tareeqa apna iqhteyar kare aur maalik ki hidaayat ko parwaah naa kare, to aise ghulam se maalik kabhi khush naa hoga. Agar che isne kisi had tak kaam mukammal hi kyou'n naa kar liya ho.

Kyou'nke isne man-maani ki aur maalik ki nazro'n mein iski saari mehnat naa-manzoor hogi. Theek isi tarha aaj hamare moashre mein deen ke ehkamaat mein ghulu kiya jaa raha hai aur nek amaal apni marzi ke tareeqe se badha Chadha kar kiye jaate hain aur khud hi hamne muqhtalif nek kaamo'n ka sawab bhi mutaiyyan kar rakha hai.

Ye sab cheeze'n deen mein izaafa ya tehreef kaa baais banti hain, jabkey Allah Ta'ala ne Nabi ﷺ par deen ki takmeel karte hue wazeh taur par irshad farmaya diya tha:

Aaj Maine Tumhare Deen Ko Mukammal Kar Diya Aur  
Tum Par Apna Inaam Bhar-pur Kar Diya Aur Tumhare  
Liye Islam Ke Deen Hone Par Raazi Ho Gaya.<sup>2</sup>

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ

لَكُمْ الْإِسْلَامَ دِينًا

Aur phir har kaam ka namuna Nabi e Kareem ﷺ ki hayat e taiyyaba mein hamare saamne maujood hai to phir aaj deen mein kamee, ziyaadati yaa aqaaed mein bigaad kyou'n ho? Irshad e Ilaahi hai:

Yaqeenan Rasool Mein Tumhare Liye Umda Namuna  
(maujood) Hai. <sup>3</sup>

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Lehaza is baat ki ashhad zarurat hai ke musalmano ko is baat ka ehsan dilaaya jaae aur inhe'n in afa'aal se bachaaya jaae aur dilo'n mein jazba e tehqeeq bedaar kiya jaae, taakey hamare afa'aal o amaal masnoon ho jaae'n. Kal ko saari mehnat zaae naa jaae aur kahee'n aisa naa ho ke hamare amaal qabool hone se reh jaae'n.

<sup>1</sup> Surah Zaariyaat: 56

<sup>2</sup> Surah Maeda: 3

<sup>3</sup> Surah Ahzab: 21

Choo'nke har wo amal jokey Nabi e Kareem ﷺ ke tareeqe par naa hoga wo rad hoga, chhahe wo kitni hi badi shaqsiyat ka kyou'n naa ho.

Chunache Nabi ﷺ ka irshad hai: Jisne hamare is deen mein koi aisa kaam ejaad kiya jokey dar-asal isme se nahi hai wo mardood o naa-maqbool hai.<sup>4</sup>

Islah ki tadap lekar baaz khush-naseeb apni aur doosro'n ki islaah ke liye is taraf qadam uthaate hain. Ye kitab *Talaash e Haq Ka Safar* bhi isi kaarwaa'n ka hissa hai aur haq ki talash mein ek anokhi koshish hai. Choo'nke insan thokare'n khaa khaa kar hi sambhalta hai. Lehaza ye bhi usi silsila ki ek kadee hai.

Jab biraadar Muhammad Rahmatullah Khan (Advocate) jaise insan ka moashre mein aise logo'n se paala padta hai, jo ibadaat bhi man-ghadat yaa khud-saaqhta tareeqe se saranjaam dete hain aur inke aqaaed mein bhi kajee<sup>5</sup> hoti hai, to phir wo shaqs isi tarha haq ki talash mein nikalta hai aur raah e haq paalene ke baad aise logo'n ke aqaaed aur ibadaat ka pol kholta hai.

Aise mein qalam ki tezi aur zuban ki turshi<sup>6</sup> ek laazmi baat hai. Taaham iski islah karke isey etedaal ki chhashni se raushnaas karwaa diya gaya hai aur Urdu ki nok-palak bhi sawaa'nrdi hai. Isi tarh mumkina had tak ahadees ke hawaale bhi darj kar diye hain.

Dua hai ke Allah Ta'ala ham sabko kisi bhi boghz o e'enaad, keena aur tanqeed baraae tanqeed se bacha kar tehqeeq ki taufeeq se nawaaze aur chashma e haq se sairaab kare. Ameen

والله الموفق

Abu Adnan Muneer Qamar Nawabuddin

27/3/1427 - 25/4/2006

Tarjuman Supreme Court, Al Khobar o

Da'aiya Muta'aoun: Markaz Da'awah wa Irshad  
(Al Khobar, Ad Dahrn, Ad Dammam) Saudi Arab

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<sup>4</sup> *Muttafiq A'alai*

<sup>5</sup> *T: Tircha-pan; Tedha-pan*

<sup>6</sup> *T: Khataas (translation not available)*

## Taqreez

الحمد لله رب العالمين والعقبه للمتقين والصلاة والسلام على إمام اشرف الأنبياء والمرسلين نبينا محمد آله وصحبه أجمعين و بعد:

Sateeza Kar Raha Hai Azal Se Taa Amroz - Chiragh e Mustafawi Se Sharaar e Abu Labahi

Is duniya mein sabse khush-naseeb insan wohi hai jisey haq ki nemat muyassar aajaae. Nemat e haq ki shanaqat ke liye ilm haasil karna zaroori hai. Is liye ke gumrahi phailaane waalo'n ne apne ilm ka ghalat istemaal karke bhole bhaale awaam ke jazbaat se khilwaad kiya aur inhe'n apni man pasand baate'n bayan karke ye baawar karaaya ke ye shariyat ka hukam hai.

Dawat e Nabawi ﷺ ke markaz se hat jaane ki ye aadat Yahood o Nasaara mein aam thi. Wo apni marzi se Taurat o Injeel mein chand baato'n ka izaafa kar lete aur awaam ko ye baawar karate ke ye hukam e ilaahi hai. Allah Ta'ala ne inke makr ka parda is andaaz mein chaak kiya hai

In Logo'n Ke Liey Weil (*halaakat*) Hai Jo Apne Haatho'n Ki Likhi Hui Kitab Ko Allah Ki Taraf Kehte Hain Aur Is Tarha Duniya Kamaate Hain, Inke Hatho'n Ki Likhaai Ko Aur Inki Kamaai Ko Weil Aur Afsos Hai.<sup>7</sup>

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ  
عِنْدِ اللَّهِ لَيْسَ شَيْءٌ بِهِ تَمَنَّا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ  
وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ

Hijrat ke baad ansaar ke 2 qabaail Aus aur Khazraj ne jab Nabi e Kareem ﷺ ke hatho'n par bait ki to musalmano ko ek nai quwwat o himaayat mili. Jiske baad musalmano ne Madina mein ek islami sultanat ki buniyad daali. Musalmano ki ye kamiyaabi aur inki roz afzo'n taraqqi o maqbuliyat dekh kar Madina ke Yahoodi pehle to androoni ghaiz o ghabab ka shikar hue, uske baad dheere dheere inke dilo'n ka hasad khul kar saamne aaya. Jiske nateeje mein musalmano ko zehni torcher karna, inka istehza<sup>8</sup> karna aur inki badhti hui shaan o shaukat par tanziya jumle kasna ek aam baat thi.

Yahood ke 2 badey sardar Ka'ab bin Ashraf aur Huyai bin Aqhtab ne Makkah ka safar karke islam aur musalmano ko mitaane ki khatir paighambar e islam Nabi e Rahmat ﷺ ke qatal ka majooza plan mushrikeen e Makkah ke saamne rakha. Mushrikeen ne mauqa ko ghaneemat jaante hue Yahood ke dono'n sardaro'n se ye sawal kiya ke aap log to Ahle Kitab hain, Allah ne aapko haq o baatil ki tameez ki salaahiyyat di hai, ma'arefat e haq ka malka a'ataa kiya hai. Zara hame'n bataiye ke ham haq par hain yaa Muhammad ﷺ?

Unho'n ne poocha: Tum zara apne bare mein hame kuch bataao aur Muhammad ke bare mein batao, taakey ham dono'n ke aqaaed o nazariyaat jaankar ye faisla kar sake'n ke tum dono'n mein bar-haq kaun hai?

Mushrikeen ne jawab diya: Muhammad! Jisne hamare rishte naato'n ko todh-diya, hamare buto'n ko gaali di, jabke ham to dher saare janwar zubah karte hain, hajiyo'n ko khana khilaate hain, inhe'n paani pilaate hain, ghulam azaad karte hain, silaa rehmi karte hain.

Jab mushrikeen ne is andaaz mein apna ta'aruf karaaya aur musalmano ka ta'aruf ye kehkar karaaya ke inke pairukaar to chor-uchakke hain. Wo to logo'n mein phoot daalte hain, to Yahood ne kaha: Tum behtar ho aur tum hi sahi raasta par ho.<sup>9</sup>

<sup>7</sup> Surah Baqarah: 79

<sup>8</sup> T: Ha'nsee Karna; Mazaqh Udaana.

<sup>9</sup> Ea'aanah al Mustafeed Sharha Kitab at Tauheed by Saleh al Fauzan: V1 P325-326



Choo'nke hijrat e madina ke baad ek islami mamlekat ki buniyad padi aur musalman ek badi sultanat ke maalik tehre, musulmano ki roz afzo'n taraqqi dekh kar yahood o nasaara jal-bhun uthey aur musulmano par tarha tarha ki ilzam tarashi aur bohtan baazi karne lage. Har saheb e nemat mehsoos hota hai, yaani har wo shaqs jo kisi ohda ya mansab, maal o daulat yaa izzat o wikaar ka maalik hota hai umooman log issey hasad, jalan aur kadhan mehsoos karte hain.

Haq sabse azeem nemat hai, jin logo'n ke paas haq nahi hota wo ashaab e haq ko tarha tarha ke naamo'n se pukarte hain. In par ilzam tarashi karte aur inhe'n galiya'n dete hain. Haq ki wazeh alaamat Kitab o Sunnat hai, wo log jinke paas Kitab o Sunnat nahi hai, yaa inke paas inke mazhab ki talimaat, haq o baatil ke imtejaaz<sup>10</sup> ke sath maujood hain wo khalis ahle haq se jalte hain. Isi liye azah hi se musulmano ke liye sabse badi haasid qaul yahood o nasaara ki hai.

Jinpar Allah Ta'ala ne la'anat bheji hai, magar iske bawajood musulmano ke liye Nabi ﷺ ne isi khadsha ka izhar kiya hai ke ek waqt aaega ke musalman apne lamoon o maghzoob dushman yahood o nasaara ki pairwi karne lage'nge. Inke naqsh e qadam par chale'nge, jaisa ke ek hadees mein Aap ﷺ ne farmaya:

Tum apne peshruo'n<sup>11</sup> ke naqsh e qadam par chaloge, agar inme se koi goh<sup>12</sup> ke suraqh mein daqhil hua hai to tumbhi daqhil hogey. Sahaba Ikram رضوان الله عليهم أجمعين ne kaha: Aye Allah ke Rasool ﷺ! Kya yahood o nasaara ke naqsh e qadam par? Aap ﷺ ne farmaya: To phir aur kaun?<sup>13</sup>

Nabi e Kareem ﷺ ki ye peshan goi aaj duniya apni ankho'n se dekh rahi hai. Yahoodiyo'n ne apne ambiya ki qabro'n par masajid ta'ameer kee'n to musulmano ne bhi apne auliya o saleheen ki qabro'n par masajid ta'ameer kee'n. Yahood o nasaara ne daadhi mundwaai to musulmano ne bhi daadhi mundwaai, yahood o nasaara ne apne ambiya ki mohabbat mein mehfil e milaad manaai to musulmano ne bhi eid milad un nabi ﷺ manaana shuru kiya.

Yahood o Nasaara ne apne ulama ko *Rab* banaaliya, inhe'n halaal o haram karne ki authority dedi to aaj musulmano ne bhi apni ulama o aimma ko *Rab* ka darja dediya. Aaj agar koi baat Quran o Sunnat se bataai jae to qabil e qabool nahi, magar jab maulwi kuch kehde to fauran qabool karli jaati hai. Yahood o Nasaara mein shirk, jadu, zina, sood, jhoot, Taurat o Injeel mein tabdeeli, parindo'n se faal nikalna, sitaro'n se qismat ka haal malum karna aam tha. To aaj musulmano mein bhi ye tamam buraiya'n badarja e uttam paai jaati hain.

*Quwwat e fikr o amal pehle fanaa hoti hai      Tab kisi qaum ki shaukat pe zawaal aata hai*

Magar jisey haq ki ye nemat mil jaati hai to wo isi ki nashar o asha-at mein apni jaan qurban karne ke liye bada ezaaz samajhta hai, isey apni zindagi ka mishan banaa leta hai. Inhee'n joyaan<sup>14</sup> e haq se hamare Mohtaraf Muhammad Rahmatullah Khan Sahab (Advocate) ki shaqsiyat hai. Jinhe'n Allah Ta'ala ne haq ki nemat se nawaaza hai. Isse pehle aap bhi galee galee, nagar nagar 'buzrugo'n' ke kehne par ghooma karte the, mauzu o zaeef ahadees ko deen samajhte the.

Aimma ko Ambiya darja dete the, magar Allah Ta'ala ne aapko hidayat baqshhi aur haq ki nemat ataa ki, jiske baad aapne batil pasand ulama se intehai juraa-at se Quran o Sunnat ki raushni mein haq ki wazaahat talab ki, inse Dalaael talab kiye, aur inke aqaaed o masaael ko Kitab o Sunnat ka aaina dikhaaya.

<sup>10</sup> T: Milaawat; Ameezish

<sup>11</sup> T: Aagey Aagey Chalne Waala, Aagey Aagey Guzarne waala

<sup>12</sup> T: Ek rengne waala janwar jo chipkali ke mushabeh hota hai

<sup>13</sup> Bukhari: Kitabul Ambiya: 3197,6775; Muslim: Kitabul Ilm: 4822

<sup>14</sup> T: Dhoo'ndhne waala; Talaash karne waala

Choo'nke muqallid ke nazdeek iske imam ka qaul hi daleel hua karta hai, aur hanafi muqalleden ke imam ki koi mustaqil tasneef bhi nahi hai. Inke Dalaael Imam Abu Hanifa رَحْمَةُ اللهِ عَلَيْهِ ki taraf mansoob aqwaal par yaa phir inke saaya e taqleed mein panah gazeen buzrugo'n ke fataawe hua karte hain.

Jo kisi bhi mutalaashi e haq ki tasalli ke liye kaafi nahi hain aur naa hi inse deen ki haqeeqi ta'abeer o tashreeh khul kar saamne aasakti hai. Chunache Khan Sahab ne apne inhi tajrubaat o mushahedaat, muta'assib muqallid deobandi ulama ke sulook o aqhlaq aur andaaz e guftagu ko '*Talash e Haq*' ke naam se 2 hisso'n mein hadiya e qaraeen kiya hai. In 2 hisso'n ko abh ek hi zer e nazar kitabi shakal mein pesh kiya jaa raha hai. Khan Sahab ki ye kitab manzar e aam par aane se pehle hi ek badi ta'adaad mein foto copy ke zariye awaam o khaas tak paho'nch chuki hai.

Tehreer se aapko ye andaaza hoga ke Khan Sahab asha-at e deen ki sacchi aur be-los tadap rakhte hain. Jiska andaza aapko kitab ke mutalea se hoga. Khan Sahab taleem ke lehaz se Advocate hain, magar ek taweel arsa se mehbat e wahi Saudi Arab ki muqaddas o mamoon sar-zameen par talash e ma'ash ki gharz se muqeem hain.

Khan Sahab par Allah Ta'ala ka ehsaan e azeem hai ke aapko alam e islam ke ma'arof daai, musannif o mutarjim Fazilatush Shaikh Abu Adnan Muneer Qamar *Hafizahullah* se sharf e talmeez hasil hai.

Allah se dua hai ke Khan Sahab ki is dastaan e haq ko ashaa-at e haq ka zariya banae. Ameen

وَصَلَّى اللهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ وَبَارَكَ وَسَلَّمَ

Katabah

Ansar Zubair Muhammadi

Al Jubail, Saudi Arab

27/3/1427h - 24/4/2006

## Arz e Muallif

إِنِ الْحَمْدُ لِلَّهِ تَحْمَدُهُ وَتُسْتَعِينُهُ وَتُسْتَغْفَرُهُ وَتَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مِنْ يَدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلُّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ..

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ...

Aye Eman Waalo! Allah Ta'ala Se Itna Daro, Jitna Issey Darna Chhahiye Aur Dekho Tum Marte Dam Tak Musalman Hi Rehna.<sup>15</sup>

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا...

Aye Logo! Apne Rab Se Daro, Jisne Tumhe'n Ek Jaan Se Paida Kiya Aur Isi Se Iski Biwi Ko Paida Karke In Dono'n Se Bahot Se Mard Aur Aurate'n Phailadee'n. Is Allah Se Daro, Jiske Naam Par Ek Doosre Se Maangte Ho Aur Rishte Naatey Todhney Se Bhi Bacho, Beshak Allah Ta'ala Tum Par Nighebaan Hai.<sup>16</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا، يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا...

Aye Eman Waalo! Allah Ta'ala Se Daro Aur Seedhi Seedhi Baate'n Kiya Karo, Taakey Allah Ta'ala Tumhare Kaam Sawaarde Aur Tumhare Gunah Maaf Farmade Aur Jo Bhi Allah Aur Iske Rasool Ki Tabedaari Karega Isne Badi Muraad Paai.<sup>17</sup>

أَمَّا بَعْدُ: فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، خَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ بِدْعَةٍ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Hamd o Sanaa ke baad: Bilaa-shubha behtareen hadees Allah ki kitaab hai aur behtareen tareeqa Rasool Allah ﷺ ka hai aur bad-tareen kaam deen mein ejad karda bida'at hain aur har bida'at gumrahi hai aur har gumrahi Jahannam ki taraf lejaane waali hai.

Qaraeen e Ikram! Assalamualaikum wa Rahmatullahi wa Barakatahu,

Zindagi ke 50 saal baghair sochey samjhe hawaa ke ruqh ke sath chalte hue guzaar diye. Deeni ehkamaat ko baja-laane mein baap-daada kea mal ko mashaal e raah banaae rakha. Aur jo kuch kitabe'n padhne ko milee'n wo saari ki saari yak-tarfa aur inhi akabereen e ummat ki thee'n jo mardaaris e deoband se munsalik rahe. Duniya aur iskey kaamo'n mein itne jakdey rah eke kabhi iski tehqeeq karne ki taufeeq hi naa mil paai.

Nateejatan abh jab aankh khuli to Allah Ta'ala aur iske Rasool ﷺ ki nafarmaaniyo'n mein guzri hui zindagi par afsos hone laga. Abh daud dhoop shuru ki hai, Allah ka laakh laakh ehsan hai ke isne zindagi ke is modh par bhi hidayat ki kiran se nawaaza hai. Allah paak se dua hai ke wo mujh par raham farmaae aur saabit qadam rakhte hue ziyaada se ziyaada Quran o Hadees ke saheeh ilm se maala maal farmaae. (T: Ameen)

Jab haqeeqat khulne lagee aur mere doosre bhaiyyo'n, sathiyon aur rishtedaaro'n se iska tazkerah shuru hua to in ahbaab ka jo rad e amal mere sath raha wohi aap-beeti main aapko sunaane ki jura-at kar raha hu'n. Mujhe sahaafat se koi talluq nahi. Is baat ka pataa aapko is kitab ke padhne se chal jaaega. Maine isme asaan urdu ke wohi jumle istemal kiye hain jo hamare yaha'n ziyada tar bole jaate hain.

Jisse aapko ye bhi pataa chal jaaega ke sacchai aur haqeeqat kitni kadwi hoti hai aur mafaad pasand balkey mafad parast Allah ke bandey kis tarha se bartaaon karte hain aur iske liye abh aapko kya karna hoga? Aap khud iska faisla karle'n.

<sup>15</sup> Surah Al Imran: 102

<sup>17</sup> Surah Ahzab: 70-71

<sup>16</sup> Surah Nisa: 1-4

Aaj duniya bahot choti ho chuki hai aur global village ke naam se pukaari jaa rahi hai. Minto'n mein aap duniya ke kisi bhi koney se jo bhi kitab chhahiye aur jo bhi janna chhahe'n asaani ke sath jaan sakte hain. Ye mera zaati tajruba hai, sunee-sunaai kahaani nahi. Jab kuwe'n se nikal kar samandar mein chalaang lagaai to pataa chala ke abh tak zindagi ke 50 saal kuwe'n ke mehdood paani mein hi ghote lagaata raha, jisse mere jism ki gandagi door hone ki bajaee jism mazeed ganda hi hota gaya.

Ye bhi Allah Ta'ala ka bahot bada ehsaan ke isne mujhe abh seedhe raaste par chalne aur saccha o pakka muwahhid banne ki hidayat se nawaaz diya hai. Aur main chhata hu'n ke aap log bhi koshish kare'n aur jitni jaldi ho sakey Allah Ta'ala se tauba karte hue sacche aur pakke musalman banne ke liye apna qeemti waqt is par lagaae'n aur isme apne doosre bhaiyyo'n ki bhi madad kare'n. Kyou'nke ek saheeh hadees mein irshad e nabawi ﷺ hai: Tumme se koi is waqt tak momin nahi ho sakta, jab tak ke wo apne bhai ke liye bhi wohi cheez pasand naa karey jo wo apne liye pasand karta hai.<sup>18</sup>

Is martaba main chutti mein Bangalore aaya to mere sath kuch ajeeb o ghareeb tajrube hue, jinka zikar maine muqhtasaran yaha'n kiya hai. Jisey padh kar aapko pataa chal jaaega ke ham kaha'n khadey hue hain aur hamara hashar kya hoga? Faisla aapkey hath mein raha hai.

### *Bas ek nighaah pe tehraa hai faisla dil ka*

'Talaash e Haq Ka Safar' mera pehla khat tha, jo maine apni nakaam koshisho'n ke baad apne bhaiyyo'n ke naam likha tha. Main haq aur saheeh deen seekhne ki gharz se dar-dar ki thokare'n khaata raha, jabke mere hi rishtedaar Mufassir e Quran, Shaikh ul Hadees Maulana Hafiz Akbar Shareef Sahab Nadwi ko hi ek khat likha tha, jiska unwan maine 'Talaash e Haq Ka Safar' rakha, lekin unki taraf se koi jawaab naa mila.

Hafiz Akbar Shareef Sahab jo Tableeghi Jamat ki maani hui hasti hain, unse apne ishkalaat door karaane ki gharz se guzarish karta raha, lekin unke paas waqt hi nahi tha. Pehli chutti aise hi guzar gai.

Jab doosri martaba chutti gaya aur apne bhaiyyo'n aur rishtedaaro'n se namaz ki adaaegi aur doosre deeni umor par baat hoti to wo hamesha apni laa-ilm ka izhar karte aur kehte ke hame'n to isi tarha ki taleem di gai hai. Unhi bhaiyyo'n ne Maulana par dabaa daala to unho'n ne apne madrasa mein milne ki ijaazat dedi. Wo madrasa hamare gharo'n se bahot door hai, jaha'n mere alaawa jin bhaiyyo'n aur unke baccho'n ko ishkalaat the wo shirkat nahi kar sakte the (khair ye unki tableegh ka niraala andaaz hai ke ghar waalo'n, rishtedaaro'n aur apne mahelle waalo'n ko chhodkar duniya bhar ke doosre ilaaqo'n mein jaakar tableegh karte phirte hain. Inka ye amal bhi Nabi ﷺ ki sunnat se takraata hai)

Maulana se guzarish ki ke jaha'n par ham reh rahe hain, waha'n tashreef laae'n to unho'n ne ye kehkar inkar kar diya ke jinko gharz hai wo aajae'nge, agar tumko kuch poochna hai to tum madrasa par ajao. Maine unki zid poori karte hue unke madrasa par hi jaakar mulaqaat ki. Ye rawaiyya sirf Maulana kaa hi nahi, jamat ke saare daai isi tarha se karte aarahe hain. Agar sacchai janna ho to inke apne rishtedaaro'n aur unke padosiyo'n ke baccho'n ko dekhne se pataa chalega. Yaha'n par unki awwaleen zimmedaari hai, jisey nazar-andaaz karke ye ghair mulko'n ke daure karte rehte hain. Shayat is gharz se ke unho'n ne apno'n ko nahi, ghairo'n ko sudharne ka theka le rakha hai. فَاغْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ

(Ye is liye ho raha hai ke in daaiyo'n aur aalimo'n ki buniyadi taleem hi ghalat hai, kyou'nke inke saro'n par andhi taqleed ka bhoot sawar hai. Isi gharz se ye log an-padh musalmano'n ko pha'nsakar bewaqoof banaa rahe hain. In sha Allah iska ajar inko Allah Ta'ala is duniya mein bhi dega aur aqhirat mein bhi)

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<sup>18</sup> Bukhari; Muslim; Timizi; Nasai; Ibne Majja; Musnad Ahmad; Silsilah Ahadees as Saheeha: 73; Saheeh al Jaame: 5783

Maine is apne is mauzu sametne ke liye bahot hi muqhtasar alfaaz mein har unwan ko khatam karne ki koshish ki hai. Warna har unwan par kitab likhi jaa sakti hai. Aur isse pehle bhi likhi jaa chuki hain.

Bil-khusoos do-ek baras se alam e islam ke is khitte mein in aalimo ne hangaama machaa rakha hai. Jaise inke saro'n par asmaan toot padaa ho. Hare k badey shaher mein jalse munaqqid ho rahe hain, conference ho rahi hain, jaha'n par jhoot ke palindey baandhe jaate hain aur hazireen ko mutassir karne ke liye gid-gidaa kar rotey hain. Isse zaahir horaha hai ke Allah Paak ne inke dil o dimagh par mohar lagaadi hai aur inka rona yahee'n (is duniya) se shuru ho gaya hai. Agar abh bhi wo sacche dil se tauba naa kare'n aur Allah Paak se maafi naa chhahe'n to aqhirat mein bhi ye isi tarh nafsa-nafsi ke aalam mein har jagah rotey phire'nge. Ye bhi ho sakta hai, agar inho'n ne ye khuloos e dil se kaha hai to Ghafoor ur Raheem inhe'n maaf karde aur tauba qabool farmale, kyou'nke uska irshad hai:

Allah Ki Rahmat Se Naa Ummeed Naa Ho'n.<sup>19</sup>

لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

Aur ye to sabke liye umoomi hai, lekin shart ye hai:

Tum Allah Ke Saamney Khalis Sacchi Tauba Karo.<sup>20</sup>

تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا

Is shart ke tahet tauba sacchi aur daaemi ho, naakey aarzi.

Mere andar ye tabdeeli is waqt namudaar hui jab maine Markaz Dawah wal Irshad, Al Khobar mein daqhela liya aur Maunala Muhammad Muneer Qamar Sahab ke duroos mein shirkat karna shuru kiya. Ye meri zindagi ka ek ahem mod tha, jaha'n se sacchai aur Quran ki haqeeqat Khulna shuru hui. Jiske nateeje mein maine '*Talaash e Haq Ka Safar*' shuru kiya.

Is safar ki saari kamiyaabi Allah Ta'ala ki taufeeq ke baad hamare ustad Maulana Muhammad Muneer Qamar Sahab ke khuloos ka samrah hai. Sath hi sath ye bhi zikar kardun ke is kitab ko maujooda shakal mein aapke saamne pesh karne mein mera bharpoor taaron karne waalo'n mein sar e fehrist jinke naam aate hain wo hain: Muhammad Abid Sahab, Masood Suhail Sahab, Shahid Sattar Sahab aur Zahid Mehmood Sahab. Jinka main tehdil se shukar guzar hu'n. Allah Ta'ala se dua hai ke is kitab ki tabaa-at o ashaa-at mein jin sathiyo'n ka kisi bhi tarha ka taaron raha ho in tamam ehbaab ko duniya o aqhirat ki khair o barkat se nawaze. Isey sharf e qabool baqhshe aur qaraeen ikram ke liye isey baais e istefaada banaae. Ameen

Jab se ye dono khutoot likhe gae hain, naa jaane kitne hazaar iski copiyan banaai gai aur taqseem ho chuki hain. Ye sirf Allah hi ki maslehat hai ke usne in dono'n kitabcho'n ko is qadar sharf e qabooliyat se nawaaza ke ye jis kisi ke bhi hath lagte hain wo apni taraf se apni istetaa-at ke mutabiq copiyan banaa kar taqseem kar dete hai. Aur 4 saalo'n se ye silsila abhi tak jaari o saari hai. Jo bhi banda mujhe milta hai, wo yehi darqhuwast karta hai ke kisi naa kisi tarha main in dono'n khutoot ko ekattha kitaabhi shakal mein shaae kardun. Is taweel muddat ke baad main aqhirkaar dosto'n ki tamannao'n aur unki nek khuwaheshaat ko nazar andaaz naa kar saka aur ye kitab aapki khidmat mein pesh kardi hai. Allah Paak se dua karte hue ke is kitab ke andar jo kuch bhi Quran o Hadees ki raushni mein saheeh likha gaya hai usey qabool farma kar padhne waalo'n ke liye hidayat ka zariya banaae aur laa-ilm mein mujhse jo bhi ghalatiya'n sarzad hui ho'n unhe'n maaf karde.

Sath hi sath meri Allah Paak se ye bhi dua hai ke ummat ko gumrah karne waale in naam-nehaad aalimo'n aur daiyyo'n ko tauba o islah ki hadaayat de aur deen ke saheeh ilm se inki rehnumai farmae. Ameen

Aapki duaon ka taalib  
Muhammad Rahmatullah Khan (Advocate)  
Bangalore, muqem Al Khobar, Saudi Arabia

Al Khobar, Saudi Arabia  
1<sup>st</sup> Rabi ul Awwal, 1428hijri  
March 25<sup>th</sup>, 2007

<sup>19</sup> Surah Zumar: 53

<sup>20</sup> Surah Tehreem: 8

# Hissa Awwal: Talaash e Haq Ka Safar

## Aghaaz e Safar aur Ulama e Ahnaaf Se Mere Zaati Tajrubaat

Duniya ke wo behtareen qitta, jo Allah Ta'ala, iskey Ambiya عليه السلام aur Rasool ﷺ ko bahot pasand hai, jaha'n par iska ghar maujood hai. Jis hisse par Allah Paak ne Nabiyyo'n عليه السلام aur Paighambaro'n عليه السلام ko maboos farmaya. Is sarzameen par 25 baras zindagi guzarne, Haj o Umrey karne, Ulama e Deen se tabaadla e khayal karne aur ba-kasrat kitaabo'n ka mutalea karne ke baad jab apne shaher paho'ncha aur waha'n par musalman bhaiyyo'n ke aqaaed ka jaaeza liya to itna afsos hua, jo bayan se baher hai.

Mushriko'n aur Hinduo'n ke darmiyan zindagiya'n guzarte hue ham musalmano ke aqeedo'n mein itni daraade'n padi hui hain ke ham musalman kam aur mushrik ziyada nazar aate hain. Islam ka yehi aqeeda kafiro'n ko asaani se samajha sakte hain, lekin islam ke daawedaar, wirasat mein musalman baney hue logo'n ko yehi aqeeda a'ain Quran o Hadees ki raushni mein samjhana lohey ke chane chabaane ke baraabar hai. Bangalore ki chutti mein pehla Juma ek masjid mein padhne ka ittefaq hua. Khutba ke dauran Imam Sahab ne wo hadese'n bayan kee'n, jinse inki hi kitaab takra rahi thi.

Maine inse sirf hadeeso'n par nazar e saani karne ko kaha to inho'n ne jawab diya ke *"Tumhara Maslak Alag aur Hamaara Maslak Alag"*. Maine inse maslak ki baat nahi kit hi. Inho'n ne maslak ko beech mein laa-khadaa kiya. Ek aur masjid mein namaz ke baad Imam Sahab se ijaazat chhahi ke mera ek sawa hai to inho'n ne sawal sunne se pehle hi jawab diya ke *"hame'n Quran nahi aata, hame'n hadeese'n maloom nahi, hame'n sirf hamare imam ne jitna bataaya hai, sirf itna hi malum hai"*.

Ye tha Masjid ke Imam ka jawab! Ghaur kare'n aise imamo'n ke muqhtadiyo'n ka kya hashar hoga? Allah inhe'n hidayat de, taake ye ghaflat ki neend se bedaar ho'n aur apni aqhirat ke bare mein soche'n, jo har musalman ki abadi zindagi hai.

Mufasssir e Quran Shaikh ul Hadees Maulana Hafiz Akbar Shareef Sahab Nadwi Se Ek Mulaqaat:

Maulana Akbar Shareef Sahab Laal Masjid, Bangalore ke Khateeb o Imam aur Tableeghi Jamat ki mashoor o ma'arof shaqsiyato'n mein se ek hain. Maine inse waqt maanga tha, taake namaz ke baare mein jo ishkalaat paae jaa rahe hain inke baare mein malumaat haasil karu'n. Lekin unho'n ne aane se inkar kar diya aur ittefaq se kahee'n footpath par jo ek choti se mulaqat hui to wo zindagi bhar nahi bhulaai jaa sakti.

Maulana ke bare mein mere jo khayalaat the, inko bahot zabardast dhachka lagaa. Jis tarha ka bartaaon unho'n ne kiya, mujhe inse ye ummeed naa thi. Mere mu'n mein bhi zubaan thi, lekin maine gawara naa kiya inkey chotey bahiyyo'n ki maujoodgi mein mere mu'n se aise alfaaz nikle'n jinse inke jazbaat ko thes paho'nche.

Jab ham ek ilmi guftagu kar rahe the, to wo mujh par poori tarha baras rahe the. Ye kehte hue ke tum ho-hi kya, tumhara damagh hai hi kitna, tumne to 20 saal angrezi zubaan padhne mein lagaa diye hain. Ye sab baate'n tumhari samajh mein aane waali nahi, aur tumhare damagh ko kisi Ahle Hadees ne chaat liya hai, (ye to meri khush qismati hai ke mer dimagh kisi Ahle Hadees ne chhaath liya hai, jiski wajah se main Quran o Hadees ke ilm se sarfaraz ho raha hu'n, warna kisi *"Jamaati"* ne chhaath liya hota to bida'ati bankar Huzoor ﷺ ki waheed ka mustahiq ban jaata).

In sabko aalimo'n par chhod-do, wo jo kehte hain inki baato'n par amal (andhi taqleed) karo. Jab wo mujh jaise admi ke sath aisa sulook kar sakte hain to ek Auto Driver aur ek an-padh ke sath wo kya sulook kare'nge. Iska andaaza lagaaya jaa sakta hai, jokey bahot hi afsosnaak hai.

Wo to sirf Tableeghi Nisaab ki zubaan mein baat kar rahe the aur kahee'n kahee'n to isse bhi badh kar baate'n kee'n. Mera sawal inse ye tha ke ye kaise mumkin hai ke ek buzrug ek raat mein 2000 raka'ate'n padh sakte hain. To inka jawab tha ke tum Meraj ko maante ho? Agar maante ho to isey bhi manna hoga. In par Allah raham kare, masle ko kaha'n se kaha'n le gae.

Agar inke paas jawab hota to Quran o Hadees ki raushni mein daleel ke sath bataate aur main bhi inki baat ko maan leta. Iske bawajood hamla ye ke tumhara dimagh hai hi kitna aur aisi cheezo'n ko samajhne ke liye dimagh chhahiye waghaira waghaira..... Maulana to ek Hafiz, Qaari aur Muqarrir hain. Inhe'n acchi tarha malum hai ke Meraj ka waqea to Allah ne Quran mein acchi tarha saaf taur par bayan kar diya hai. Surah ka naam Al Isra hai yaa Bani Israel (Surah # 17).

Pehli hi ayat mein saara waqea maujood hai, jiska manna mere liye hi nahi, balkey tamam musalmano ka juz o eman hai. Lekin Maulana ne apne ek buzrug ke ek feyl ko jinho'n ne ek raat mein 2000 rakat padhee, sabit karne ke liye Meraj aur Saheb e Meraj se jod diya hai. Halaa'nke ye baat saraasar Quran o Hadees ke khilaf hai, balkey ye agar himaaqat nahi to aur kya hai?

Isi tarha jab Raful Yadain aur Ameen bil Jahar ki baat nikli to iskey bare mein be-shumar saheeh ahadees milne ke bawajood bhi diwar par baithne waala jawab de diya. Ke kar bhi sakte hain, aur nahi bhi. Lekin chhode'n kyou'n? Is baat ki daleel nahi di. Is tarha ye saari ummat e islaamiya ko gumrah karte aarahe hain. Abh bhi waqt hai ke Allah inko neki aur hidaayat ki tafeeq dede. Ameen

Ek Hafiz hone ke naate inka ye bhi daawa hai ke wo ek din mein Quran khatam karte hain, halaa'nke wo apne madrasa mein Saheeh Bukhari padhaa rahe hain aur saheeh ahadees ka ilm bhi Allah ne inhe'n de rakha hai. Is bare mein Nabi ﷺ ka irshad kya hai? Isse bhi waqif ho'nge. Lekin, jab amal ka waqt aata hai to masla e taqleed sawar ho jaata hai. Halaa'nke Quran ko kitne din mein khatam karna hai iska hal Nabi ﷺ ne bataa diya hai aur waqt muqarar farma diya hai, jiski inhe'n koi parwah nahi hai. Hadees pesh e khidmat hai:

Jo isey<sup>21</sup> 3 raat se kam mein padhta hai, isne isey nahi samjha.

Rasool Allah ﷺ ne Abdullah bin Umar رضي الله عنهما ko hukam diya tha ke wo 7 raat mein Quran khatam kare'n, isi tarha Hazrat Abdullah bin Masood, Hazrat Usman bin Affan, Hazrat Sabit رضي الله عنهم اجمعين waghaira bhi 7 raato'n mein ek martaba Quran khatam kiya karte the. Isi tarha jab maine sawal kiya ke Tableeghi Nisaab mein hai ke ek buzrug dine mein 8 martaba Quran khatam karte hain, kya ye ho sakta hai? To unho'n ne jawab diya ke kyou'n nahi, zaroor ho sakta hai! Iske liye aqal chhahiye, jo in logo'nke paas hai, jo sirf Tableeghi Nisaab padhte hain aur padhaate hain, iske liye unho'n ne computer ki misaal di.

### Maulana Anzar Shah Qasmi Sahab Ke Khutbo'n Par Ek Nazar:

Isi dauraan mujhe Jaynagar, 9<sup>th</sup> Block mein ek Juma padhne ka ittefaq hua. Waha'n Maulana Anzar Shah Qasmi Sahab jokey (musalmano ko bewaqoof banaane mein) bahot mashoor ho chuke hain, inka khutba bhi suna aur inke 2 cassette bhi sath laaya:

1. Esaale Sawab
2. Tableeghi Jamat Ke Barey Mein Eterazaat Aur Inke Jawabaat

Maulana Anzar Shah Qasmi Sahab ne bhi khutba dete hue kaha ke Bangalore ke ek hisse mein kaseer naujawaano ka tabqa mutalba kar raha hai ke Tableeghi Nisaab ki padhaai band ki jaae. Isi tabqe ke eterazaat ka jawab dete hue Maulana Anzar Shah Qasmi Sahab kehte hain ke.... Din mein ek se lekar 8 Quran khatam karne ka saboot milta hai, inke buzrug 1 raat mein ek Quran padha karte the, sath hi kaha ke Shah Ismail Shaheed رحمه الله Asar ki namaz ke baad tafree ke liye ghod sawaari kiya karte aur Asar o Maghrib ke darmiyan ghod sawaari mein hi saara Quran khatam kar liya karte the.

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<sup>21</sup> T: Quran Ko

Qaraeen! Jis waqt main Bangalore mein tha, is waqt Asar 5:30 PM par khatam hoti thi aur 6:45 PM par Maghrib ki azaan hoti thi. To inke darmiyan ka waqt sirf 1 ghanta 15 Minute hota hai. Maan le'n ke 2 ghantey bhi mil jaae'n to kya itne waqt mein Quran khatam kiya jaa sakta hai. Is tarha ki jhooti baate'n in buzrugaa'n e deen ke sar thop kar ye ulama kya sabit karna chhate hain? Allah hi behtar jaanta hai.

Isi tarha oopar zikar ki gai cassette 'Tableeghi Jamat Ke Barey Mein Eterazaat Aur Inke Jawabaat' mein Maulana Anzar Shah Qasmi Sahab ne mauzu se mutalliq ilmi o aqali dalaal dene ke bajaae chand waqaaat bayan karke ye sabit karne ki koshish ki hai ke Allah chhahe to badey maqam waale ko naa de aur chotey maqam waale ko dede aur is silsila mein inho'n ne jo waqaaat bayan kiye hain inme Hazrat Umar رضي الله عنه ki wo karamat hai ke jab unho'n ne Khutba e Juma ke dauran hi hazaaro'n meel door se pukar kar logo'n ko khatra se agah kiya tha aur logo'n ne aapki awaaz bhi suni thi.

Isi tarha Hazrat Ayesha Siddiqah رضي الله عنها ke bare mein bhi farmate hain ke Allah Ta'ala ne inhe'n aulaad nahi di, jabke Hazrat Mairiyam عليها السلام ko bin shauhar ke aulaad dedi. Phir kaha ke Hazrat Yaqoob عليه السلام baap hone ke bawajood moajjezaat hasil nahi kar sake, jo inkey bete, yaani Hazrat Yusuf عليه السلام ko mil gae. (Yaani kapda choomne se binaai ka laut aana waghaira) Aur Hazrat Sulaiman عليه السلام ka waqea bhi pesh kiya ke ek Jin ko itna ilm o taaqat di ke wo Maleka Saba (Bilqees) ka taqht palak jhapakne ki mohallat mein le aaya, halaanke ye ghalat bayaani hai. Maleka Saba ka taqht Jinn ahi, ek bashar laaya tha. Dekhiye Suran Namal:40 Tafseer Ahsan ul Bayan.

Agar Jin taqht laae to kaunsa kamaal hai, Jinno'n mein udhne ki taaqat hai, yaha'n kamaal insan ka hai. Maulana Anzar Shah Qasmi Sahab apne buzrug'o'n ka kamaal dikhane mein Hazrat Sulaiman عليه السلام ke ummati ka karnaama bhool gae aur bataaya ke Hazrat Sulaiman عليه السلام ko ye taaqat naa thi. Lekin maulana is baat ko farmaosh kar rahe hain ke itni taaqat rakhne waale jin o shyateen ko Allah Paak ne Hazrat Sulaiman عليه السلام ke qabze mein de rakha tha.

Jabke dekha jaae to in waqaaat ka is masle se koi talluq hi nahi banta. Aur phir kaha'n wo hastiya'n aur kaha'n inke buzrug! Kay in buzrug'o'n ke istarha ke fazaal saabit karke ham Ambiya عليهم السلام ke darajaat ko kam karne yaa inki tauheen karne ke murtakib nahi hue? Zara socha jaae ke wo Hazrat Umar رضي الله عنه the ke jinki dili tamanna par Allah Ta'ala ne Quran ki kai ayaat nazil farmadi thi.

Hazrat Ayesha رضي الله عنها ko jannat mein bhi tamam khawateen par buland maqam ataa kiya gaya hai. Aur Hazrat Yaqoob عليه السلام ko agarche Hazrat Yusuf عليه السلام wale moajjezaat nahi mile the, lekin kam az kam nabuwwat to mili thi. Wo paighambar to the, isi tarha agar Hazrat Sulaiman عليه السلام ko Jin ki tarha ilm o taaqat naa bhi mili thi (hlaa'nke is baat ka zikar kahee'n bhi nahi ke Hazrat Sulaiman عليه السلام ke paas ye ilm naa tha, balkey ho sakta hai ke mehfil mein sabko ye baat dikhaana imtehaanan matloob raha ho, wallah a'alam).

Lekin inke paas paighambari to thi, hawao'n par bas to tha, darindo'n aur doosre janwaro'n ki zubaan to wo samajh sakte the, jinnat waghaira par qabza to tha. Maulana Anzar Shah Qasmi Sahab ka daawa ke duniya bhar mein Quran o Hadees ki kitabo'n ke baad agar kisi kitab ko maqbooliyat mili hai to Tableeghi Nisaab hai. Ye inki ghalat fehmi hai, bahot saari kitabe'n hain aur inme se hi qareeb zamaana mein chapi hui Salman Rashdi ki kitab *Satanic Verses* hai.

Inka kehna hai ke Tableeghi Nisaab 100 se bhi ziyaada zubano'n mein chap chuki hai, lekin afsos ki baat ye hai ke Tableeghi Nisaab ke nusqhe jin ashkaal<sup>22</sup> mein bhi Hindustan mein paae jaate hain wo Arabi (Yaani Quran ki) zubaan mein aaj tak nahi chape.

Jisse saaf zahir hota hai ke wo jaante hain ke aisa karne se inka asli chhera arbo'n ke samne ajaaega. Lehaz Arbo'n o inho'n ne Riyaz us Saleheen de rakhi hai. Tableeghi Nisaab deen ko pesh karne mein fareb dahi se kaam le rahi hai, jisey Maulana Anzar Shah Qasmi Sahab faqhar se bayan kar rahe hain.

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<sup>22</sup> T: *Shakal ki jama; Shakale'n; Surate'n*



Isi tarha bahot se shubhaat the, jinke bare mein janna chhata tha, lekin Maulana Sahab ke paas waqt hi naa tha. Doosri baat ye ke in ulama ko ghussa, josh bahot jald aajaata hai. Jisme wo apne hosh kho baith-te hain aur phir saail hi par hamle karne lag jaate hain.

### Maulana Salman Nadwi Aur Doosre Akabereen e Jama'at Ke Khayalaat:

Bangalore se aane ke baad Maulana Salman Nadwi Sahab ki ek cassette sunney ka mauqa mila. Bombay se ek sathi chutti guzaar kar aae, waha'n ke halaat ka bhi pataa chala aur Bangalore ka haal to main khud apni ankho'n se dekh kar aaya hu'n. Aane ke fauran baad Umra ke liye gaya to Masjid e Nabawi ﷺ mein Bombay se aae hue Tableeghi Jamat ke Owais Sareeshwala (Jo Farooq Sahab ke dost hain) aur England se aae hue bartanwi Habeeb Akodi, ye dono'n ek sath Umrah ke liye ae hue the. Juma ke din unse mulaqaat hui 10:15 se 11:15 tak poora 1 ghanta Nabi ﷺ ke hujre se lag kar baithe rahe aur unho'n ne bhi jamat waalo'n ki kaarguzaari bayan karte hue isme paai jaane waali khurafaat ki tasdeeq ki.

In tamam akabereen e jamat ke khutbe sunne aur inke khayalaat janne ke baad pataa chal raha hai ke inhe'n abh khatre ki ghantiya'n bajti nazar aarahi hain. Inki andhi taqleed ko har koney se lalkaara jaa raha hai. Jo inki bardasht se bahar ho gaya hai. Is liye sabse oopar ki seedhi par baithe hue Maulana Salman Nadwi Sahab ne apne bayan ke aqhir mein elan kar diya ke deen ke maslo'n par sawal karne waale aur Tableeghi Nisaab mein bhari hui khurafaat ke bare mein sawal karne waale logo'n ke saht inka "*Elaan E Jung*" hai.

(Kyou'nke unho'n ne abh gundey paal rakhe hain aur bahot saari masjido'n par qabza kar rakha hai) sath hi apne pairukaaro'n ko hukam de diya hai ke jo bhi inhe'n aaina dikhaae aur Quran o Sunnat ke mutabiq kitabe'n likhe aur bayan de to inki kitabo'n aur cassettes ko jalaa diya jaae, hamara unke sath elan e jung hai. *Na'auzubillah*

Shayad Maulana Salman Nadwi Sahab baghair so'nche samjhe ye baat keh gae warna ye elaan e jung bando'n ke sath nahi hai, balkey ye to Allah aur uske Rasool ﷺ ke sath elaan e jung hai. Kyou'nke Kitab o Sunnat ko challenge karna Allah aur iske Rasool ﷺ ko challenge karna hai. Jaisa ke Arab ke jahili daur mein mushrikeen ka Shewa tha yaa aaj Yahood o Nasaara ka hai.

Iskey bar-aks inke wo buzrug jinke qisse sunaate ye log nahi thakte, inke paas kaunsi aayat ka nuzool hua? Yaa kam az kam inki buzrug kaise saabit hui? Aur isse bhi badh kar mazey ki baat to ye hai ke tareeq mein jaha'n bhi kahee'n Sahaba Ikram رضوان الله عليهم اجمعين se is tarha ki karamaat runumaa hu'en wo aaj bhi ahadees o tareeq ki kutub, jo intehai motebar hain inme maujood hain. Jabkey inke buzrugonke qisse sirf inhi ki gini-chuni chand kitabo'n mein milte hain.

Qadeem tareeq waghaira ki kutub mein aise koi waqeaat maujood nahi aur jaha'n kahee'n bhi kisi waqea ke izaafe ki koshish ki gai, yaa phir kitabe'n likhi gae'n to inhe'n mohaddiseen ne tehqeeq karke ghalat, be-buniyad aur zaeef yaa man-ghadat qarar de diya. Mohaddisee e Ikram ke yaha'n baat ko tolne ki jo kasauti hai, wo kharey khote ko wazeh karne mein kabhi bhi maar nahi khaa sakti, warna to aise log deen ka abh tak naqsha badal kar rakh dete.

Aaj bhi ye log wa'az o khutbaat to Quran o Hadees ki raushni mein dene ke daawedaar hain, jabke amali maidan mein taqleed ka sahara lete hue ummat e muslima ko gumrah kar rahe hain. Jo bhi inse daleel talab karey iske ummat e muslima se kharij hone ka fatwa de dete hain aur isey badnaam karne ke liye iske khilaf ghalat afwahe'n phailate hain ke ye Aimmah Arbaa aur mohaddiseen e ikram ko ghaliyan dete hain aur inhe'n bura bhala kehte hain jokey ghalat aur be-buniyad hai jiska inke paas koi suboot nahi.

Balkey charo'n aimmah ka ehteraam ham in log'n se bhi badh kar karte hain. Ye log to sirf kisi ek imam ko maante hain aur apni saari ghalatiya'n unke sar daal kar apna karobar chala rahe hain, jiski ham muqhalefat karte hain. Udhar chaaro'n aimmah ne bahot qurbaniya'n di hain, apni zindagiya'n deen ke liye sarf kardi hain. Jiska agar poora ilm in logo'n ko to ye in chaaro'n ko hi maantey (haa'n is mein koi shak nahi ke jab bhi apna faaed nazar aae to kehte hain ke chaaro'n aimmah barhaq hain) aur inki saheeh talimaat par amal karte.

Lekin idhar to maamal ulta hai, ke inki be-izzati aur be-hurmati ye log khud karte hain aur badnaam doosro'n ko karte hain. "*Ulta Chhor Kotwal Ko Daa'ntey*" Lekin ye mafaad parast jab bhi mauqa hath lag jaata hai to doosre aimma ke aqwaal se faaed uthaa lete hain, ye kehte hue ke chaaro'n aimma bar-haq hain (yaani hathi ke daant dikhaane ke aur, khaane kea ur)

Jabke ye baat bhi dhaki chuphi nahi hai ke Tableeghi Jamat apni tamam tar koshishe'n sirf musalmano par karti aai hai aur kar rahi hai. Aur ye kabhi mushrikeen ke qareeb tak nahi gai. Aur ye jo is baat ka ghuroor hai ke inhi ki wajah se aaj masaajid bhari hui hain, balkey is baat ka Maulana Salman Nadwi Sahab ne apni taqreer mein you'n izhar farmaya hai ke: "agar ankhe'n hain to England aur America ki masjidon mein jaakar dekho, waha'n jo kuch ho raha hai wo kiska nateeja hai?" Maulana ne khud mujhse kaha ke "Tableeghi Jamat is waqt bahot taqatwar hai aur iska nizam saari duniya mein phaila hua hai. Isey koi kuch nahi kar sakta".

Agar saari duniya mein kisi nizaam ka phailaana hi iski sacchai ka suboot hai to phir bhi ye log doosre number par aate hain aur pehla number esai le jaate hain, kya iska matlab ye hai ke esaai musalmano ke muqable mein sacche hain? Balkey maine to is waqt hi keh diya tha ke كُنْ فَيَكُونْ ki taqat rakhne waale ke saamen Tableeghi Jamat ki kya haisiyat hai?

Hamari ankho'n ke saamne chand barso'n mein Super Power kehlaane waale Russia ko Allah ne tinko'n ki tarha bikher kar rakh diya hai. Is liye akabereen e jamat ko chhahiye ke kuwe'n ke mendak ki tarha ghalat fehmi mein baith kar din ke ujaale mein khuwab dekhan chhod-de'n aur haqeeqat ko tasleem kar le'n aur ummat e muslima ko Quran o Hadees ki talimaat se saheeh tarha agaah karne ki koshish kare'n.

### Alam e Islam Ke Chand Mashoor Dua'at

Yaha'n ek zaroori baat keh de'n ke aaj jo masaajid bhari hui hain to uski kai wujuhaat hain. England aur America mein islam ka phailna Tableeghi Jamat ki mehnat ka nateeja nahi. Tableeghi Jamat ke kisi bhi fard ne Cat Stephen ko Yusuf Islam nahi banaaya, Muhammad Ali Kalle ko musalman nahi banaaya, Michale Tyson ko musalman nahi banaya, aise hazaro'n naam hain jinke musalman hone se lakhon log musalman hogae. Aur islam ki jo khidmat wo anjam de gae inhe'n tareeq nigaar sunehre alfaaz se likhe'nge.

Kyou'nke haqeeqi tableegh to in logo'n ne ki hai. Inke islam lane se aur inki tableeg se inke shehro'n par jo asar padaa hai iska naeeja aaj inki sadko'n par nazar aaraha hai, jiska sehra Maulana Salman Nadwi Sahab apne sar baandh rahe hain. Tableeghi Jamat ki koshisho'n se baney hue musalman bida'ati hue aur ho rahe hain. Jabke ghair muslimo mein se jo musalman baney aur inho'n ne koshishe'n kee'n jinse muwahhid musalman daai baney aur bante jaa rahe hain.

Isi tarha doosre log jinko Jamat e Tableegh se koi waasta nahi, jaise Shaikh Ahmad Deedat, Abu Ameenah Bilal Philips, Garry Miller, Abdullah Peter, Dr. Jamal Badawi, Dr. Zakir Naik, M. M. Akbar, aur Riyaz Musa Malabari waghaira saikdo'n musliman hain. Ahmad Deedat Sahab ne jamat ke tamam usoolo'n par tamaacha maara hai. Wo to sirf Middle School tak taleem yaafta hain.

Hafiz o Qaari bhi nahi aur naa hi aalim jokey Tableeghi Jamat ke kisi bhi muqarar karda usool par fit nahi baith-te. Naa hi inhe 15 zubaano'n par uboor haasil tha, lekin Quran ke paigham ko samajh gae to phir Allah Ta'ala ne taqat o ilm a'ataa kiya ke duniya ke koney koney mein jaakar bade bade esaai akabereen aur inke ulama o muqarrereen se munazere kiye aur islam ko ek nae modh pe laa khadaa kiya.

Jinki koshisho'n ke sabab hazaro'n ghair muslimo ne islam qabool kiya. Inhe'n ki koshisho'n se hazaro'n aise naujawan taiyyar ho gae ke kal is khulaa ko pur kar sake'n.

Misal ke taur par Dr. Zakir Naik hamare saamne maujood hain, jinka talluq Bombay se hai. Aaj wo saari duniya mein haq ki dawat de rahe hain. Aise hi beshumar log inke sath lagey deen ki khidmat kar rahe hain, jiska nateeja hamare saamne hai.

Lekin afsos ki baat ye hai ke “Mehnat Kare Murgh Andaa Khaae Faqeer” waali baat zor o shor se chal rahi hai. Ke Akabereen e Tableeghi Jamat in tamam daaiyo’n ki mehnato’n ko nazar andaaz karke doosro’n ki mehnato’n aur kawisho’n ka sehra apne sar baandhne par tuley hue hain. Jiski ek jhalak Maulana Salman Nadwi Sahab ki taqreer se milti hai. Sirf yehi nahi, balkey Tableeghi Jamat ke har fard ka tasawwur bhi yehi hai ke duniya mein deen e islam ko jo kuch bhi taraqqi mil rahi hai wo sab inhi ki koshisho’n ka nateeja hai. Ye inki himaaqat nahi to aur kya hai?

Musalmano mein is tarha deen se doori aur firqa waariyat se mutalliq hi Nabi ﷺ ne farmaya tha ke meri ummat 73 firqo’n mein bat jaaegi aur sabke sab Jahannam mein jaae’nge siwaae 1 ke. Sahaba Ikram رضوان الله عليهم أجمعين ne poocha ke wo kaunsi jamat hogi to Nabi ﷺ ne farmaya; Wo jamat jo is raaste par chalegi, jis par main aur mere Sahaba Ikram رضوان الله عليهم أجمعين hain.

Mujh par Maulana<sup>23</sup> ka ilzam ye bhi hai ke maine 20 saal angrezi padhne mein sarf kar diye. Jabkey Maulana ka nazariya ek-tarfa hai. Yaani jin logo’n ne deeni o duniyawi dono’n ilm hasil kiye hain, in logo’n ka islami nazariya maulana ke nazariye se bilkul judaa aur haqeeqat pasandaana sabit hua hai. Maine bahot saar muaqrrir sune aur kutub padhi hain. Jinho’n ne sabit kar diya hai ke islam ko samajhne ka jo andaaz unho’n ne apnaaya hai aur islam ki jo khidmat unho’n ne sar-anjaam di hai wo sirf deen madraso’n mein padhe hue aalimo’n se bhi ziyada haqeeqat ke qareeb aur deen e islam ko taqwiyyat paho’chaane mein ziyada kaar-aamad sabit hui hai. Unho’n ne hazaro’n tehqeeqi kitabe’n bhi likhi hain.

Maine angrezi taleem hasil ki to iska matlab ye nahi ke maine Quran padha hi nahi. Haa’n jitna bhi padha hai, wo totey ki tarha nahi padha, balkey Allah ke paigahm ko samajhne ki koshish ki, iske sath sath ulama e ikram ki rafaqat mein zindagi guzaari aur zindagi bhar koshish jaari rahegi ke paigham e ilaahi ke taqaazo’n ko saamne rakh kar zindagi guzre. Aa bhi yehi koshish jaari hai aur marte dam tak jaari rahegi. In Sha Allah.

Main qanoon ka talib e ilm hu’n, jisme maine degree li hai. Jaha’n sach ko jhoot aur jhoot ko sach banaane ka fann sikhaya jaata hai. Aqhirat ke khauf se maine is peshey ko khair-abaad kaha, lekin doosri taraf hamare kuch ulama madraso’n se deen ka saheeh aur saccha ilm haasil karne ke baad apne pet ki khatir Qurani ayato’n ko badal kar bayan karte aur apni mehfile’n sajaae baithe ummat ko gumrah kar rahe hain. Jinko naa aqhirat ka khauf aur naa Allah aur iske Rasool ﷺ ka dar hai. In par Allah raham karey aur inhe’n nek hidaayat de.

Mujhe Maulana mashwara dete hain ke main sawal hi naa karu’n aur ye har musalman ka farz samajhte hain ke wo sirf ulama ki baate’n maane’n aur taqleed ke andhe pairukaar bankar rahe’n. Kyou’nke baqaul inke hamme to aqal hoti nahi, bilkul yehi nazariya hinduo’n ka hai. Brahmin bhi yehi kehte hain, Maulana kehte hainke Quran mat padho, tumhare samajh mein nahi aaega aur idhar Brahmin kehta hai ke Geeta mat padho! Manu ka qanoon hai ke Brahmin ko chhod kar achoot zaat ka admi agar Geeta ko raaste mein chalet hue bhi sunle to iski saza seesa garam karke kaano’n mein daalna hai. Isi tarha Esaai paadri bhi yehi kehte hain ke mazhab ki kitaabe’n naa padho aur Bible par bhi sirf paadri logo’n ka hi qabza hai.

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<sup>23</sup> Maulana Akbar Shareef Sahab

## Islam Mein Ilm Ki Ehmiyat o Fazeelat

Jabkey deen e islam ka nazariya isse bilkul alag thalag hai Nabi e Kareem ﷺ ne ilm hasil karne ki khaas taken ki hai, balkey godh se gor<sup>24</sup> tak ilm hasil karne ki takeed sirf islam hi karta hai. Aur manaa hargiz nahi karta, lekin hamare ulama sab kuch apne qabze mein rakh kar musalmano ko gumrahi mein daalne ki jaddo jahad kar rahe hain aur is baat ki takeed kar rahe hain ke tum ulama par takiya karke baitho aur andhi taqleed ke shikar baney raho. Naflī ibadaat mein etedaal farz hai, aur Qurani talimaat ka taqaaza ye hai:

1. Allah tumhare sath narmi o asaani karna chhata hai, saqhti karna nahi chhata.<sup>25</sup>
2. Allan ne deen mein tumhare opar tangi nahi rakhi.<sup>26</sup>
3. Allah kisi nafs par iski istetaa-at se ziyada bojh nahi daalta.<sup>27</sup>
4. Lehaaza taaqat o istetaa-at ke mutabiq Allah ka taqwa iqhteyar karo.<sup>28</sup>

Taakey Ahle eman deen ke tamam faraaez o huqooq (Huqooqullah, Huqooq ul Ebaad aur Huqooq un Nafs waghaira) poore tawaazun o etedaal ke sath adaa kar sake'n.

Shab o roz namaz aur rozey mein guzarna farman e Nabawi ﷺ ki muqarrar karda hudood se tajaawuz kar jaana hai. Saari zindagi namaz o rozo'n mein lagaa dene waalo'n ke liye Nabi ﷺ ki waeed hai. Isi liye ye qaaeda hai ke naflī ibadaat mein Nabi ﷺ ki sunnat aur muqarrara hudood se tajaawuz Afzal nahi hai, balkey mardood hai. Kyounke bando'n aur nafs ke huqooq ki adaaegi muqaddam o Afzal hai. Raat o din ki naflī ibadaat par Nabi ﷺ ne jin umoor se mana farmaya hai wo ibadaat nahi, balkey khuli zalaalate'n hain. Irshad e Ilaahi hai:

Aur Tumhe'n Jo Kuch Rasool Dei'n, Lelo Aur Jisse Roke'n, Ruk Jaao.<sup>29</sup>

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Tableeghi Jamat ne Quran ke in ehkamaat ko nazar andaaz karke apne nisab mein bahot saare aise fazaael bayan kiye hain jo inse takraate hain aur sath hi sath ahadees se bhi inka koi waasta nahi. Aise hi chand shubhaat mujhe Maulana se dariyaft karne the, lekin unho'n ne aane se inkar kar diya tha. Lehaza abh main yaha'n likhne par majboor ho gaya hu'n aur kitabcha inki khidmat mein bhej raha hu'n. Taakey wo is baare mein sirf Quran o Hadees ki raushni mein apna izhar e khayal kar sake'n, jiska main intezaar karu'nga.

## Tauheed Ki Buniyaado'n Ko Dhaa Dene Waale Chand Waqeaat

1. Nabi ﷺ Ka Madrasa Deoband Ki Buniyad Rakhna Aur Hisab Lene Ke Liye Madrasa Tashreef Laana:

Deewan Muhammad Ilyas, jo Hazrat Nanotwi ke khaadim mein se the. Zikar karte hain ke yakaa yak maine dekha ke asmaan se ek taqht utar raha hai aur is par Janab Rasool Allah ﷺ tashreef farma haina ur Khulafa e Rashedeen رضوان الله عليهم أجمعين bhi 4 kono'n par maujood hain. Wo taqht utarte utarte bilkul mere qareeb aakar masjid mein teher gaya aur Aap ﷺ ne Khulafa e Arba رضوان الله عليهم أجمعين mein se ek se farmaya ke, bhai zara Maulana Muhammad Qasim ko bulaa laao. Wo tashreef le gae aur Maulana ko bulaa laae.

Aap ﷺ ne farmaya ke Madrasa ka hisaab laaiye. Arz kiya hazir hai, ye kehkar hisab batlaana shuru kar diya aur ek-ek paai ka hisaab diya. Is waqt Aap ﷺ ki khushi ki koi intehaa naa rahi. Bahot hi khush hue aur farmaya ke accha Maulana abh ijaazat hai? Hazrat ne kaha, jo marzi e mubarak ho, iskey baad wo taqht asmaan ki taraf urooj karta hua nazro'n se ghayab ho gaya.

Ghaur farmae'n! Ye to mahez madrasa hai aur taleem ki ek jagah aur inke baqaul Nabi ﷺ tashreef laate hain, lekin ham poochte hain ke jab Sahaba Ikram رضوان الله عليهم أجمعين ke darmiyan iqtelafaat hue uar itne bade hue ke Hazrat Ayesha رضى الله عنها aur Hazrat Ali رضى الله عنه ki jung hui (Jung e Jamal waghaira mashoor hai) aur phir is tarha ke be-

<sup>24</sup> T: Qabar; Mazar

<sup>25</sup> Surah Baqara: 175

<sup>26</sup> Surah Haj: 78

<sup>27</sup> Surah Baqara: 286

<sup>28</sup> Surah Taghaboon: 16

<sup>29</sup> Surah Hashar: 7

shumar masaael mein iqhtelaf hai to Aap ﷺ ne in masael ko hal karne ke liye apne aapko takleef mein kyou'n nahi daala? Kya Nabi ﷺ ke dil me (na'auzu billah) Sahaba Ikram رضوان الله عليهم أجمعين ka dard khatam ho gaya tha? Seedhi si baat hai ke Sahaba Ikram رضوان الله عليهم أجمعين ke paas deoband naami madrasa yaa baithne ki jagah hoti to waha'n bhi aate. Malum hota hai ke Nabi ﷺ sirf naam o maqaam dekh kar hi aate hain. Yaa phir inko ijaazat hi sirf Deoband ke naam se milti hai. (ثم نعوذ بالله)

## 2. Rasool Allah ﷺ Ka Urdu Mein Kalaam Karna

Faqeer ke gumaan mein aata hai ke Madrasa e Deoband ki azmat Haq Ta'ala ki dargah mein bhi bahot hai, ke sadhaa aalam yaha'n se padhkar gae aur khalq e kaseer ko zulumaat aur zalaalat se nikaala. Yehi sabab hai ke ek saleh faqhr e ambiya عليه السلام ki ziyarat se khuwab mein Musharraf hue to Aap ﷺ ko Urdu mein kalam karte hue sunkar poocha ke aapko ye kalam kaha'n se aagaya? Aap ﷺ to Arabi hain, to Aap ﷺ ne farmaya ke jab ulama e deoband se hamaara maamla hua hai, hame'n ye zuban aagai hai. Subhanallah! Isse rutba e madrasa malum hota hai.<sup>30</sup>

## 3. Maulana Qasim Nanotwi Aur Maulana Iliyas Ke Dil Par Nabuwat Ka Faizan:

Maulwi Muhammad Qasim Nanotwi ne Haji Imdadullah Muhajir Makki (jo inke peer o murshid the) se shikayat ki ke jab bhi main tasbeeh hath mein leta hu'n taake Allah ka zikar karu'n to bahot badi museebat mere oopar aan padti hai aur wazan o bojh apne dil par itna ziyada mehsoos karta hu'n ke goya mere oopar kai kai sau man ke patthar rakh diye gae ho'n. Aur mera dil aur zuban ruk jaate hain, to Haji Imdadullah ne kaha ye bojh tumhare dil par Nabuwat ka faizaan hai aur yehi bojh Nabi ﷺ bawaqt e wahee apne oopar mehsoos faremate the.<sup>31</sup>

Shaikh Iliyas kehte the ke jab zikar karne ki koshish karta hu'n to bahot badaa bojh mehsoos karta hu'n. Maine is baat ki apne peer o murshid Shaikh Rasheed Ahmad Gangohi se shikayat ki to wo kaa'npne lage aur farmaya Maulwi Muhammad Qasim Nanotwi ne bhi isi qism ki apne peer o murshid Haji Imdadullah Muhajir Makki se shikayat kit hi.<sup>32</sup>

Unho'n ne ye kaha: Ye nabuwat ka faizan hai, jo tumhare dil par nazil hua aur aur Nabi e Kareem ﷺ bhi wahi ke nuzool ke waqt yehi bojh mehsoos kiya karte the. Ye is baat ki daleel hai ke Allah Ta'ala aapse wohi kaam lega jo Ambiya عليه السلام kiya karte the, jaao deen ki khidmat karo, zikr o shoghal ka kaam chhod-do.<sup>33</sup>

Isi tarha inlogo'n ne Imam Abu Hanifa رحمه الله aur Maulana Ashraf Ali Thanwi ko bhi nabuwat ke darje par bithaa rakha hai. (hathi ke daa'nt dikhaane ke aur, khaane kea ur) Ye wo chor darwaze hain jinse Ghulam Ahmad Qadiyani ne nabuwat ka daawa kia tha, jisko kafir qarar diya gaya. Jisse ham muttafiqliq hain aur hamara aqeeda hai ke koi bhi shaqs chhahe wo kitna hi badaa aalim kyou'n naa ho mansab e nabuwat par daaka daalne waala islam ke daaera se kharij ho jaata hai.

## 4. Aaah! Rahmatullil A'alameen ﷺ Ka Laqab Haji Imdadullah Ke Liye

Jis waqt Haji Imdadullah faut hue to Maulwi Rasheed Ahmad Gangohi Deobandi, Chishti, Naqshebandi inka zikar in alfaaz se kiya karte the. *Aaah Rahmatulill A'alameen, Aaah Rahmatulill A'alameen.*<sup>34</sup>

Ye laqab Allah Ta'ala ne apne mehboob paighambar e aqhiruz zamaa ﷺ ke liye maqshsoos farmaya hai, jiska zikar Quran mein you'n aaya hai:

(Aye Nabi!) Hamne Aapko Tamam Jahaano Ke Liye  
Rahmat Banaa Kar Bheja Hai.<sup>35</sup>

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Rasheed Ahmad Gangohi Sahab ne Haji Imdadullah ko usi muqam par lejaa kar bitha diya hai.

<sup>30</sup> Baraheen e Qaateh: P30

<sup>31</sup> Sawanhe Qasmi: V1 P258-259

<sup>32</sup> Sawanhe Yusuf: P143

<sup>33</sup> Sawaanhe Qasmi: P258-259

<sup>34</sup> Qisas ul Akaabir: P12

<sup>35</sup> Surah Ambiya: 107

## 5. Maulana Janab Rasheed Ahmad Gangohi Ka Daawa e Nabuwwat:

Sun lo, haq wohi hai jo Rasheed Ahmad ki zuban se nikalta hai aur ba-qasam kehta hu'n ke main kuch nahi hu'n magar is zamaane mein hidaayat aur najaat mauqaf hai meri itteba par.<sup>36</sup>

## 6. Gangohi Sahab Gangoha Mein Rehte Hue Bhi Har Roz Fajar Ki Namaz Baitullah Mein Adaa Karte:

Baani e Tableeghi Jamat Shaikh Muhammad Iliyas Sahab ke murshid Janab Rasheed Ahmad Gangohi gangoha mein rehe hue bhi subha ki namaz Makka Mukarrama, Baitullah mein padhte the.<sup>37</sup>

## 7. Shaikh Ashraf Ali Thanwi Aur Tauheen e Risaalat:

Shaikh Ashraf Ali Thanwi jo Tableeghi Jamat ke shuyooq mein se hain, inke ek murshid ne inko likha ke maine khuwab mein dekha hai ke kalmia shahaadat padhne ki koshish karta hu'n magar ye kalmia is tarha meri zuban se nikalta hai:

..... لا اله الا الله اشرف على رسول الله (Na'auzu billah min zaalik)

Maulana Ashraf Ali Thanwi ne inko jawab mein likha ke choo'nke aapko mujhse had-darja mohabbat hai, ye is mohabbat ka nateeja hai.<sup>38</sup>

Yehi mureed bayan karta hai ke jab main jaaga to maine so'ncha ke khuwab mein jo kuch maine dekha iska izaala karu'n. Lehaza Nabi e Kareem ﷺ par darood padhna chhaha to majbooran mere mu'n se nikla:

..... (al A'yaaz Billah) اللهم صل على سيدنا و مولانا اشرف على.....

Halaa'nke main is waqt need mein naa tha, balkey jaag raha tha! Aur jab bhi darood padhne ki koshish karta wohi kalma nikalta. Maulana Ashraf Ali Thanwi ne jawab diya ke iska matlab ye hai ke tumhara peer o murshid muttabe sunnat hai.<sup>39</sup>

Zara andaaza farmae'n kya ye tauheen e risaalat nahi hai? Agar aisi tauheen e risaala koi ghair muslim kare to qatal karne ko phirte hain aur koi mureed kare to saccha mureed ban jaae. Aur murshid ko dekh'en ke mureed ko kufr par hi qaaem nahi rakha, balkey hausla afzaai ki hai aur tauba ki talqeen bhi nahi ki, jokey kibr o ghuroor ki khuli daleel hai.

Issey malum hua ka har koi apne peer o murshid ke naam ka kalmia padhkar pakka momin ban sakta hai. Agar aisa hai to phir Rafwaafiz (Shiyyo'n) ko Hazrat Ali رضي الله عنه ka kalma padhne ki wajah se islam se kyou'n kharij kiya gaya? Kya Hazrat Ali رضي الله عنه maqam o martaba mein Maulana Ashraf Ali Thanwi se kam hain? Aur phir Maulana Ashraf Ali Thanwi ke buzrugo'n mein se kisi ne bhi kisi Sahaba رضي الله عنه ke naam ka kalma nahi padha.

Kya wo munafiq the, yaa inki mohabbat mein kami aur shak tha (kyou'nke inke abaa o ajdaad ke buzrug to Sahaba Ikram رضوان الله عليهم hi the) aur phir ahadees se pataa chalta hai ke Ashraf Ali Rasool Allah kehne waale ne Ashraf Ali Thanwi ko nabuwwat aur risalat ka maqam diya hai aur phir murshad sahab<sup>40</sup> ka khamosh rehna, balkey hausla afzaai karna sabit karta hai ke unho'n ne apne liye ye baat pasand farmaai hai.

Halaa'nke ye nishaniya'n to Nabi ﷺ ne dajjal ki bataai hain, yaa phir nabuwwat ke jhoote daawedaaro'n ki. Aur phir ye kalma badal kar padhne se saaf malum ho raha hai ke Nabi ﷺ ki mohabbat ki jagah Ashraf Ali Thanwi ne leli hai, jabke Nabi ﷺ famrate hain ke tumme se koi is waqt tak momin hi nahi ho sakta, jab tak ke wo mujhe apne maa'n baap, aulaad, bahen bhai waghaira se ziyaada hatta wo apni jaan se bhi ziyaada azeed naa rakhe. Balkey duniya ki har cheez se azeed maa-siwaae Allah ki zaat ke. Abh hame'n kiski mohabbat ka dam bharna hai, faisla hamare hath mein hai!

<sup>36</sup> Tazkiratur Rasheed; V2 P17

<sup>37</sup> Tazkiratur Rasheed; V2 P12

<sup>38</sup> Burhan: Feb 1952 P7

<sup>39</sup> Risaala Imdadiya: P34-35

<sup>40</sup> Ashraf Ali Thanwi

## 8. Maulwi Zakariyya Sahab Ki Khidmat o Bimaar-Pursi Nabi ﷺ Ne Ki Thi:

Shaikh Yusuf Bannori Sahab ke walid Maulwi Zakariyya Sahab ek dafa bimaar hue to Nabi ﷺ ko unho'n ne khuwab mein dekha ke Aap ﷺ ne farmaya: Aye Zakariyya! Tum bimaar ho jaate ho to main bhi bimaar ho jaata hu'n. Aur jab tumhare sar mein dard hota hai to mere sar mein bhi dard hota hai. Ek baar inke dil mein maut ke waqt shaitan ke fitne ka dar aagaya.

Aur wo isse pareshan hogae to Nabi ﷺ ne inse kaha ke tumko shaitan ke fitne ki fikar kyou'n hoti hai? Is waqt main tumhare paas rahu'nga, meri maujoodgi ki wajah se shaitan ko aane ki juraa-at nahi hogi. Aur Maulana Yusuf Bannori Sahab ke walid ke khadim se, jiska naam Badshah Khan tha, Aap ﷺ ne farmaya; Aye Badshah Khan! Jo khidmat tum Shaikh ki bajaa laate ho, main bhi wo bajaa laata hu'n. aur inko Allah Ta'ala ko dekhne ka sharf bahot dafaa haasil hua hai.

Ek dafa, inho'n ne Allah Ta'ala ko nooraniyat ki ruiyat se dekha, Allah Ta'ala ne inse kaha: Aye Zakariyya! Tum mere nazdeek is bacche ki maanind ho jiski umar 2-3 din ki hoti hai, jo apni maa'n ki god mein hota hai, isko ye malum nahi hota ke wo apni maa'n ke sath kya bartaaon kare. Unho'n ne kaha: Maine Allah Ta'ala ko dekha wo kursi par mumakkin aru tashreef farma the.<sup>41</sup>

Issey chand baate'n saamne aati hain:

- a. Nabi ﷺ ka kaam to abh logo'n ko khuwab mein milna hi reh gaya hai. Agar yehi khuwab kisi padhe likhe ghair muslim ke saamne bayan kiya jaae to wo islam qabool karega yaa aise aqaaed se mutanaffir hoga?
- b. Maulana Zakariyya Sahab ke sath sath Nabi ﷺ bhi bimar ho jaate hain aur aapka sar e mubaarak bhi dard karna shuru kar deta hai, halaa'nke abh Aap ﷺ waha'n paho'nch chuke hain jaha'n kisi ko bimari nahi lagti aur phir Nabi ﷺ ko inse badh kar mohabbat to apne bete Qasim, Ibrahim, aur beti Zainab رضوان الله عليهم أجمعين waghaira se thi. Lekin kya Aap ﷺ inke sath hi faut hue yaa bimaar hue? Agar nahi to phir Zakariyya Sahab ki un azeem nufoos ke saamne kya haisiyat hai? Aur ye bhi samajh mein nahi aata ke wo inki itni qadar o manzilat saabit karke kya bataana chhate hain? Hasil kuch nahi, albatta eman khatre mein hai.
- c. Hazrat Ayesha رضي الله عنها ne Sahaba Ikram رضوان الله عليهم أجمعين ko ye masla samjhaya ke Surah Najam ki ayat se jo wo ye samajh rahe the ke Nabi ﷺ ne Allah ko dekha, wo dar-asal Jibrael عليه السلام the aur Hazrat Ayesha رضي الله عنها ne wazeh kiya ke Nabi ﷺ kaise Allah ko dekh sakte the. Ye mumkin hi nahi tha, jabke Maulana Sahab ne Allah ka didaar bhi kiya aur baaten bhi kee'n, yaani *Kaleemullah* bhi hue (na'auzubillah) aur phir Allah Ta'ala arsh par kis haalat mein mustawi hai, ye bataane ki juraa-at aaj tak bade bade mohaddiseen aur mufasssireen ne nahi ki, kyou'nke inhe'n ilm tha ke isse eman mein daraad padti hai, lekin Maulana Zakariyya Sahab ne sabit kar diya ke Allah Ta'ala kursi par baitha hai.

Jab Imam Malik رحمه الله se kisi ne Allah ke istawa ki kaifiyat poochi to unho'n ne jawab diya: Allah Mustawi e arsh hai, lekin kaise? Ye malum nahi aur aisa sawal karna bida'at hai (aur sawal karne waale ko bataaya ke eman ki khair manaate hue) Allah ke sirf arsh par mustawi hone take man laana waajib o zaroori hai.

## 9. Maulana Ashraf Ali Thanwi Sahab Aur Ilm e Ghaib:

Hakeem ul ummat Shaikh Ashraf Ali Thanwi farmate hain ke Shaikh Abdur Raheem Raipuri ka dil saqht nuraani tha, main inke paas baithne se khauf khaata tha ke kahee'n mere iab inpar naa khu jaae'n.<sup>42</sup>

Maulana Ashraf Ali Thanwi ka ye daawa ke Shaikh Raipuri Sahab maqhfai aib jaan lete the, baatil hai. Kyou'nke iska talluq ilm e ghaib se hai aur ilm e ghaib Allah Ta'ala ka khaasa hai. Iskey siwa koi bhi ghaib ka ilm nahi jaan

<sup>41</sup> Tahueed e Khaalis, Ghar Ke Chiragh by Captian Masooduddin Usmani: P3-9

<sup>42</sup> Arwah e Salaasa: Hikayat: 43

sakta, hatta ke Allah ke sabse piyaare bandey Hazrat Muhammad ﷺ bhi ghaib nahi jaante the, jiska sabot Aap ﷺ ki hayaat e taiyyaba se milta hai. Mislan:

- a. Hazrat Usman ؓ ko qaasid banaa kar bheja gaya, afwah phail gai ke Shaheed kar diye gae (halaa'nke haqeeqatan aise naa tha) magar Nabi ﷺ ko bhi ilm naa tha, ke kya surat e haal hai? Hatta ke bait e rizwan ka waqea pesh aaya. Kutub e seerat mein sulah hudaibiya ke waqeaat padh kar dekh le'n.
- b. Nabi ﷺ par jadu kiya gaya, lekin Aap ﷺ ko malum naa tha ke kisne? Aur kab? Aur kaise kiya hai? Hatta ke Hazrat Jibrail عليه السلام ne Allah ke hukam se aakar bataaya aur jaadu kaha'n rakha tha wo maqam bhi bataaya..... tafseel ke liye Tafseer Ma'auwazatain dekhiye.
- c. Isi tarha Badar<sup>43</sup> ke din itna ilm bhi naa tha ke fateh kiski hogi? Balkey fateh ke liye Nabi ﷺ gid-gidaa kar duaen maangte rahe.
- d. Isi tarha dauran e namaz kisi ne (ghalebani Hazrat Ubai bin Ka'ab ؓ ne) luqma diya to baad mein poocha ke kaun tha? Goya Nabi ﷺ ko is mamuli baat ka bhi ilm nahi tha.
- e. Isi tarha Ruku se kahde hokar jab رَبَّنَا لَكَ الْحَمْدُ kaha gaya to kisi ne izaafi alfaaz حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ kahe to namaz ke baad Nabi ﷺ ne pooch ke kaun tha? Shuru mein kisi Sahabi ne koi jawab naa diya, wo shaqs bhi naa bola, bilaa-aaqhir ek ne iqrar kiya, malum hua ke Nabi ﷺ ko ilm e ghaib nahi tha.
- f. Is tarha jung mein kaun? Aur kis wajah se hazir naa ho saka? Iska ilm bhi ghaib se mutalliq hai. (Hazrat Ka'ab (rZ) waghaira ka waqea) lekin Nabi ﷺ ko pataa naa tha.
- g. Aur phir Ayesha ؓ par tohmat waala waqea aisa hai ke ye Nabi ﷺ ke alim ul ghaib naa hone ka saboot hai. Agar Aap ﷺ ko ghaib ka ilm hota to qafela ke jaate waqt kehte ke qafela mein Ayesha ؓ nahi hain. Inhe'n lelo, aur Ayesha ؓ ko bata dete ke haar kaha'n gira hai, taakey waqt bhi zaae naa hota. Lekin ye ilm to door ki baat hai, Nabi ﷺ ko itna bhi malum naa tha ke ye tohmat sacchi hai yaa jhooti. Warna Aap ﷺ Hazrat Ayesha ؓ ko maike naa bhejte.
- h. Isi tarha Nabi ﷺ ko gosht mein zaher daal kar khane ko diya gaya, lekin Aap ﷺ ko malum naa hua, kyou'nke Aap ﷺ koi lm e ghaib naa tha.

Lehaza agar Nabi ﷺ Sahaba Ikram رضوان الله عليهم أجمعين ke dilo'n ke aib naa jaante the (illa ye ke Allah agaah kar deta) to phir ye daawa duniya ka koi aur shaqs nahi kar sakta aur karne waala raah e raast par nahi hoga. Yaha'n koi ye keh sakta hai ke Nabi ﷺ ne bhi to kai martaba ghaib ki baate'n bataai hain, to ye baat theek hai, lekin ye ghaib ka ilm Allah ne jitna chhaha aur jab chhaha diya. Mislan:

- i. Najjashi ki maut ki ittela mili aur Aap ﷺ ne namaz e janaza padhi.
- ii. Nabi ﷺ ko Allah ne qiyamat ke mutalliq kai baate'n bataa dee'n, lekin qiyamat kab aaegi ye naa bataaya.
- iii. Lailatul Qadar ka ilm dekar Allah ne bhulaa diya (yaani ilm wapas le liya) yaani jab aur jitna ilm chhaha de diya aur phir mehroom kar diya.
- iv. Isi tarha Aap ﷺ ne Shaheed ke tamam gunah maaf qarar diye, lekin thodi der baad hukam e ilaahi ajaane ke baad farmaya ke qarz maaf naa hoga.

In sab baato'n se sabit hota hai ke Allah jis waqt apne Nabi ﷺ ko jitna chhahe ilm e ghaib de sakta hai. Kyou'nke wo muqhtar e kul aur qadir e mutlaq hai. Lekin har waqt aur wo bhi khud ba khud jaan lene ki taaqat to Nabi ﷺ ko bhi nahi mili aur abh Nabi ﷺ se badh kar kaun hai? Lehaza Shaikh Raipuri se mutaleqa ye daawa be-buniyad aur intehaai ghalat hai.

<sup>43</sup> T: Jung e Badar Ke Din



## 10. Karz bin Dahra ﷺ ka 70 Tawaaf Dinme Aur 70 Tawaf Raat Mein Adaa Karna:

Karz bin Dahra ﷺ naami ek buzrug ka mamul hamesha 70 tawaf din mein aur 70 raat mein karne ka tha. Jiski masaafat 30 meel rozaana hoti hai aur har tawaf ke baad 2 raka'at ke hisaab se 280 raka'ate'n padhte the. Inke alaawa 2 Quran e Kareem bhi rozaana khatam karte the. Yehi log hain jo aqhirat ki zindagi ke liye bahot kuch kamaa kar le jaate hain.<sup>44</sup>

Din mein Allah ne 5 namaze'n farz qarar di hain aur in tamam farz namazo'n ki adaaegi ke liye admi kitni bhi jaldi kare (lekin yaha'n to mashoor buzrug aur Allah waale hain aur yaqeenan inki namaz jaldi waali nahi hogi) kam az kam 1 ghanta sirf 5 faraaez ma'a sunan o nawafil waghaira ke liye darker hai. Jinme wazu waghaira bhi kiya jaaega aur tahaarat haasil hogi, hammam bhi jaana padega. Abh tawaf ke baad mein padhi jaane waali raka'ate'n 280 hain. Kam az kam 1 raka'at 1 minute ke hisaab se padhe'n to 4½ ghante zaroor darker ho'nge.

Maan le'n ke 2 Quran wo tawaafon mein hi padh liya karte the (jokey bazaahir mumkin nahi hai) Abh aajkal to ek tawaf ke liye rush ki wajah se 1 ghanta lag jaana mamuli baat hai, lekin us-waqt rash naa tha, lehaza waqt kam lagta hoga. Lekin phir bhi agar haram e ka'aba khaali bhi ho to tawaf mein araam se chalna shart hai. Koi bhaag bhaag kar mahez chakkar poore karna nahi hai. Lehaza 10 minute 1 tawaf ke liye lagaae'n to 70 tawaaf ke liye darkaar waqt 11½ ghante hai aur shab o roz ke tawaafon ke liye 23 ghante darker hain.

Abh ye kul  $23 + 4\frac{1}{2} + 1 = 28\frac{1}{2}$  ghante bante hain. Jabkey 1 din mein 2 ghante hain) Abhi to hamne ye poocha hi nahi ke bechare wo buzrug khate peete kab the? Aur inka zariya e ma'ash kya ha? Baccho'n ko kitna waqt dete the? Aur sabse ahem baat ke Allah ke deen ke liye kitna waqt dete the? (yaa phir Tableeghi Jamat ki zubaan mein kitne waqt ke liye nikalte the?) aur waqea bayan karte hue ye bil-khusoos kaha gaya hai ke ye amal wo hamesha kiya karte the, lehaza ye bhi nahi kaha jaa sakta ke 1-2 din aisa karte, baaqi dino'n mein doosre kaam karte.

*Abh faisla aapke hath chhodh dete hain*

*Ham agar arz kare'nge to shikayat hogi*

Gharz jab be-parki udaa kar apne buzrugon ke bare mein is tarha ke fazeel mashoor karne ki koshish ki jaati hain to phir aqal se bhi aari hokar fazeel ghadhe jaate hain, lekin aapne suna hoga ke sirf naqal ke liye bhi aqal ki zarurat hoti hai. Phir baat banaane ke liye to tez aqal darker hai. Jokey lagta hai inke paas kam hi hai warna aisi baate'n naa karte, balkey ye to apne buzrugon ka ehteraam khone waali baat ban jaati hai.

Aur in buzrugon ke bare mein awaam kya raae qaaem kare'nge? Balkey isse buzrugon ki izzat aur maqam o martaba ghat jaata hai. Lehaza ham aise logo'n ko dawat dete hue inke haq mein dua karte hain ke aise silsile ko chhodkar sirf Quran o Sunnat ko apnaa le'n. Jiska hare k waqea haqeeqat aur sacchai par mabni hai aur aaj tak kisi ne bhi Quran o Hadees ke waqeaat ko ghalat saabit nahi kiya aur naa hi In sha Allah qiyamat tak koi kar sakega. Kyou'nke inme jhoot hai hi nahi.

To aaiye kyou'n naa is raaste aur dawat ko apnaaya jaae, jokey be-aib aur baa-izzat o pur-wiqaar hai. Jisse Allah Ta'ala bhi khush aur Rasool Allah ﷺ bhi khush. Duniya sahel aur aqhirat ke bagho'n mein se baagh ban jaae. Irshade Rabbani hai:

Issey Badhkar Zalim Kaun Hai, Jisey Iske Rab Ki Ayaat Se Naseehat Ki Jaae Aur Wo Phirbhi Mu'n Modey Rahe Aur Jo Kuch Iskey Hathon Ne Aagey Bheja Hai Isey Bhool Jaae.<sup>45</sup>

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاؤُهُ

Kyou'nke Allah ne raasta bataaya hai aur iqhteyar bhi de diya hai, chunache farmaya hai:

Hamne Dikhaae Inko Dono'n Raaste.<sup>46</sup>

وَهَدَيْنَاهُ النَّجْدَيْنِ

<sup>44</sup> Fazeel e HaJ

<sup>45</sup> Surah Kahaf: 57

<sup>46</sup> Surah Balad: 10

Phir farmaya:

Samajh Di Isko Buraai Ki Aur Bachkar Chalne Ki, Jisne  
Isey (nafs ko) Paak Kiya Wo Kamiyab Hua, Aur Jisne  
Isey Khaak Mein Milaaya Wo Nakaam Hua.<sup>47</sup>

وَقَدْ خَابَ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا قَدْ أَفْلَحَ مَنْ زَكَّاهَا  
مَنْ دَسَّاهَا

## 1. An-Hone Qissey:

Zeil mein Tableeghi Nisaab aur akabereen e deoband ki kitabo'n se liye gae chand Fazael e Zikr kiye jaa rahe hain, waise samajhdar ke liye to ek hawaala hi kaafi hota hai:

- a) 1 buzrug ka qissa likha hai ke wo rozaana 1000 raka'at khade hokar padhte, jab khade hone se aajiz<sup>48</sup> ho jaate to 1000 raka'at baith kar padhte.<sup>49</sup>
- b) Hazrat Junaid Baghdadi ؒ farmate hain ke Hazrat Sirri Saqhti ؒ se ziyada ibaadat karne waala kisi ko nahi dekha. 98 baras ki umar tak kisi ne inko marz ul maut ke alaawa lete nahi dekha.<sup>50</sup>
- c) Hazrat Kahmas bin Hasan ؒ har raat 1000 raka'at baith kar padhte.<sup>51</sup>
- d) Hazrat Owais Qarni ؒ ko ek shaqs ne khaae piye aur haajat e zarooriyat ke baghair fajar ki namez se doosre din fajar ki namaz tak musalsil 24 ghante muqhtalif ibadaat mein mashghool dekha.<sup>52</sup>
- e) Hazrat Abu Bakar Ayaash 40 baras tak bistar par nahi lete.<sup>53</sup>
- f) 1 Syed Sahab ka qissa likha hai ke 12 din ek hi wazu se namaze'n padhee'n aur 15 baras tak musalsil letne ki naubat nahi aai.<sup>54</sup>
- g) Ibrahim bin Adham ؒ Ramzan ul Mubarak mein naa to din ko sotey the naa raat ko.<sup>55</sup>
- h) Hamare Shah Waliullah Sahab ؒ ne *Qaul e Jameel* mein apne walid se naqal kiya hai ke ibtedaae sulook mein 1 saans mein 200 martaba لا اله الا الله kaha karte the.<sup>56</sup>
- i) Soofiya ke liye Allah ke naam ke zikr ki kam se kam miqdaar 25000 aur لا اله الا الله ke zikr ki miqdaar 5000 hai. Ziyada ke liye koi had nahi.<sup>57</sup>
- j) Maulwi Iliyas ne apni wafat se taqreeban 20 din pehle kaha, meri zindagi ke 20 din baaqi hain. Chunache inki is baat ko abhi 20 din poore nahi hue the ke inki wafat hogai.<sup>58</sup>

Maulwi Iliyas ke is daawe se sabit hota hai ke wo ilm e ghaib ke janne ke bhi muddai the aur inke malfuzaat ko jama karne waale ke baqaul inki ye peshangoi hurf-ba-hurf poori hui to isse inke ilm e ghaib janne ke daawe ki tasdeeq hogai.

- k) Tableeghi Jamat ke baani, Muhammad Iliyas Sahab ne apni is jamat ki gharz o ghayat<sup>59</sup> in alfaaz mein bayan ki hai: Hazrat Maulana Ashraf Ali Thanwi ne bahot bada kaam kiya hai. Bas mera dil chhata hai ke taleem inki ho aur tareeqa e tableegh mera ho. To is tarha inki taleem aam ho jaae.<sup>60</sup>

Issey malum hua ke Jamat e Tableegh ki gharz o ghaayat Maulwi Ashraf Ali Thanwi ke mazhab o nazariye ki tableegh hai, jabkey wo bahot bade sufi the. Isse pataa chalta hai ke Jamaat e Tableegh ki gharz o ghayat soofiyyat ki tableegh hai. Nabi ﷺ ki talimaat jokey Quran o Hadees mein wazeh nahi hain inki

<sup>47</sup> Surah Shams: 8-10

<sup>48</sup> T: Kamzor, Bebas, Majboor

<sup>49</sup> Fazael e Sadaqaat: P427

<sup>50</sup> Fazael e Sadaqaat: P428

<sup>51</sup> Fazael e Sadaqaat: P429

<sup>52</sup> Fazael e Sadaqaat: P429

<sup>53</sup> Fazael e Sadaqaat: P430

<sup>54</sup> Fazael e Namaz: P64

<sup>55</sup> Fazael e Ramzan: P39

<sup>56</sup> Fazael e Zikr: P84

<sup>57</sup> Fazael e Zikr: P84

<sup>58</sup> Ad Daaiya Kabeer: P72

<sup>59</sup> T: Aqhir, Anjaam

<sup>60</sup> Malfuzaat Maulana Iliyas: P58

inhe'n qata'an hajat nahi.<sup>61</sup> Yehi wajah hai ke ye log islam ki sacchai aur haqeeqat se door hain aur apne man-maaney tareeqon par bida'at ejaad kar rakhi hain.

- l) Maulana Ashraf Ali Thanwi ne ek kitab banaam *A'amaal e Qurani* taleef ki hai, isme ta'awizaat likhe gae hain. Ek jagah par unho'n ne yaha'n tak likha hai ke waza'a e hamal ke waqt aurat QeK ki baaz ayaat likh kar apni raan se baandhey to isse iska bacha jald o ba-asaani paida hojaaega.

انا لله و انل اليه راجعون

- m) Kisi aadmi ki nakseer<sup>62</sup> phoot padey to agar shifa ke liye apni nakseer peshani aur naak par khoon se Surah Fateha likh de to jaaez hai. ( انا لله و انل اليه راجعون ) aur agar isko malum ho key peshab se Surah Fateha likhne se shifa ho sakti hai to isse bhi likhna jaaez hai. لا حول ولا قوة الا بالله

Jamaat e Tableegh ka amal ye hai ke jamaat na masaael seekhti hai aur naa sikhaati hai aur naa masaael mein bahes ki ijaazat deti hai. Jamaat e Tableegh ke nisaab mein maujood rasaael Maulana Zakariyya ne likhe hain. In masael ka bilkul zikar nahi hai. In rasaael mein Fazaal e Namaz hain, lekin Masael e Namaz nahi hain. Fazaal e Ramazan hain, lekin Masaael e Ramazan nahi aur inme Fazaal e Haj hain lekin Masael e Haj isme bilkul nahi hain.

Isi tarha Fazaal e Tableegh hain, lekin ki shuroot o adaab o ehkamaat par, ye nahi hain. Aur qabil e ta'ajjub baat ye hai ke arkaan e islam ka sabse awwal rukn kalima tauheed o iqhlaas ka iqrar hai. Lekin Tableeghi Nisaab mein tauheed ka koi baat nahi aur amaal ki qabooliyat ke liye itteba e sunnat e Nabawi ﷺ shart hai. Magar tableeghiyo'n ke paas itteba e sunnat ki ehmiyat naam ki cheez bhi nahi.

## 2. Tableeghi Jamat Aur Rahbaaniyat:

- i. Maulana Qasim Nanotwi Sahab is jamaat ke sufi buzrug guzre hain. Maulana Sahab apna nikah nahi karte the, aqhir Haji Imdadullah Mohajir Makki Sahab ke kehne par raazi hue, lekin ye shart rakhi ke Zauja tamam umr nafqa aur aulaad ki parwarish ke liy ekuch kamaa laane ki mujhse mutaqaazi naa ho. Bechaaro'n ne la-chaariya ye shart qabool ki aur nikah ho gaya.<sup>63</sup>

*"Kya yehi islami ghairat hai?"*

- j. Tableeghi Jamat ke baani Janab Shaikh Muhammad Iliyas Sahab aksar auqaat Shaikh Abdul Quddus Gangohi ki qabar ke peeche (muraqabe mein) baithte the aur Noor Syed Badayuni ki qabar ke pas bhi ilaahedgi mein baithte the aur namaz e bajamat bhi wahee'n padhte the.<sup>64</sup>

*"Yaha'n wazaahat nahi ki gai ke muqhtadi aam log they yaa ke qabar waale the?"*

- k. Shaikh Abul Hasan Nadwi ne likha hai ke Shaikh Abdul Quddus Gangohi *Wahdatul Wajood* mein gharz rehte the aur is aqeede ke daai bhi the.<sup>65</sup>
- l. Shaikh Muhammad Yusuf farmate the ke ye qabar hamare Shaikh Muhammad Iliyas ki hai. Aapki qabar par asmaan se noor naazil hota hai. Aap is noor ko apne mureedo'n mein (is qabar se) taqseem farmate hain. Jitna inke sath kisi ko talluq hota hai, itna hi is noor se isko hissa milta hai aur yehi Maulwi Yusuf Sahab Nabi ﷺ ki qabar ke paas baith kar muraqeba kiya karte the.

Ye amal inka ahle quboor se faiz o madad haasil karne ka tareeqa hai. Halaa'nke aisa tasawwur karna Allah Ta'ala ke sath shirk karna hai aur Bande o Rab ke darmiyan waasta pakadna hai.

*Honiko Naam Jo Qabro'n Ki Tijaarat Karke*

*Kya Naa Bechoge Jo Mil Jaae'n Sanam Patthar Ke?*

<sup>61</sup> T: Nabi ﷺ ki talimaat jokey Quran o Hadees mein wazeh hui hain, inki inhe'n qhata'an haajat nahi.

<sup>62</sup> T: Naak se khoon girna

<sup>63</sup> Sawanhe Qasmi: V1 P32

<sup>64</sup> Sawanhe Yusuf: P144-146

<sup>65</sup> Tareeqh Dawat o Azmiyat: V4 P134

- m. Bait, jiska istemal soofiya ke turq aur mazahib karte hain ye saraasar man-ghadat andaaz hai. Islam mein sirf Sahaba Ikram رضوان الله عليهم أجمعين ki bait Rasool Allah ﷺ aur musulmano ki bait apne khalifa se karne ka subot milta hai. Iske alaawa aur kis bait ka suboot islam mein nahi.
- n. Janab Shaikh Muhammad Iliyas Sahab (baani e Tableeghi Jamat) ke walid Muhammad Ismail ki jab wafat hui to logo'n ki kasrat ki wajah se kai baar inke janaaza ki namaz padhi gai. Isi dauraan ek saheb e idraak ne suna ke janaza keh raha hai ke mujhe jaldi le chalo, main be-had sharmidan hu'n. Kyou'nke Rasool Allah ﷺ aur Sahaba Ikram رضوان الله عليهم أجمعين mera intezaar kar rahe hain.<sup>66</sup>

*"Waah! Mazaa aagaya. Abu Bakar o Umar o Usman o Ali رضوان الله عليهم أجمعين ki mayyato'n se to aisi awaaze'n naa aasakee'n."*

- o. Shaikh Abul Hasan Ali Miya'n Nadwi ne kitab 'Seerat Ahmad Barailwi Shaheed' mein likha hai ke unho'n ne Ramzan ki 27<sup>th</sup> shab ko ibaadat karne aur poori raat jaagne ka iraada kiya tha. Magar inpar neend ghalib aagai, is dauran inke paas 2 admi aae. Unho'n ne inke dono'n hath pakad kar inko uthaaya aur jagaaya. Jab wo neend se bedar ho gae to dekha inki daae'n jaanib Rasool Allah ﷺ aur baae'n jaanib Hazrat Abu Bakar Siddiq رضي الله عنه baithe hain.

Phir Nabi ﷺ ne inse kaha: Aye Ahmad! Utho, jaldi ghush karlo. Syed Ahmad ne jaldi jaldi ghush kar liya, paani thanda tha. Unho'n ne isi se ghush kiya, phir inko muqhatib karte hue Rasool Allah ﷺ ne farmaya: Aye mere bete! Ye lailatul qadar hai. Lehaza isi raat mein Allah Ta'ala ke zikar aur dua o munajaat mein mashghool ho jaa bete, ye kehkar Rasool Allah ﷺ aur Hazrat Abu Bakar رضي الله عنه wapas chale gae.<sup>67</sup>

"Halaa'nke lailatul Qadar ka yaqeen khud Nabi ﷺ ko hi apni hayat e mubaarak mein nahi tha. To abh ye taqhssees kyou'n? Kya na'auzubillah Nabi ﷺ insaf pasand naa the?"

- p. Ek shaqs ne mere walid ke paas 80 ashrafiya'n amaanat rakhee'n aur kaha ke agar zaroorat padey to kharch kar lena, main wapas aakar le lunga. Inke jaane ke baad Madina Munawwara mein tangi ziyada pesh aai. Mere waalid ne wo raqam kharch kar daali. Jab wo wapas aae to apni raqam talab ki, walid sahab ne kal ka waada kar liya aur raat ko qabar e athar par hazir hokar ajezi ki.

Kabhi qabar shareef ke paas dua karte, kabhi mimbar shareef ke paas, isi tarha tamam raat guzar gai. Subha ke qareeb Huzoor ﷺ ki qabar e athar ke paas dua kar rahe the ke andhere mein ek shaqs ki awaaz suni wo keh raha tha: Abu Muhammad! Ye lelo, mere walid ne hath badhaaya to unho'n ne ek thaili di jisme 80 ashrafiya'n thee'n.<sup>68</sup>

Tableeghi Jamat ke an-padh aur saada log apni tableghi tafrihaad o siyaahat mein chote baccho'n aur hale o ayaal ko akela chhodkar chale jaate hain, inka koi pursaan e haal nahi hoga. Ye log taweel muddat tak jo kabhi saalo'n par bhi mushtamil hoti hai apne baal baccho'n ko akela o be-sahaara chhod kar nikal jaate hain. Zaroorat padne par aise kai waqeaat bayan kiye jaa sakte hain.

Doosri taraf haqeeqat ye hai ke khuwahish e nafsani ke fitne mein khud Jamaat e Tableegh padee hui hai. Is liye ye tableegh waale dar-asal ilm se korey hain aur bida'at o khurafaat par inka amal hai aur ye soofiya ke 4 tareeqo'n ki bida'at mein khud bhi padey hue hain aur doosre logo'n ko bhi is bida'at ki dawat dete hain. Yaani 1. Chishtiya 2. Qadariyya 3. Soharwardiya 4. Naqshebandiya. Is jamat ke ameer Inam ul Hasan inhi chharo'n tareeqo'n par logo'n se bait lete hain.

Shaitan ko gunah se bida'at ziyada mehboob hai. Is liye ke gunah se tauba karli jaati hai, lekin bida'at se tauba nahi ki jaati. Kyou'nke bida'at par amal karne waala is amal ko sawab samajh kar karta hai aur is amal ko deen ka hissa aur juz samajhta hai. Is liye wo isse tauba nahi kar paata aur saare tableeghi bhai isi ka shikar hue hain. Allah Paak inhe'n jald az jald tauba karne ki hidaayat de. Ameen

<sup>66</sup> Seerat Muhammad Yusuf: P63; Maulana Iliyas Ki Deeni Dawat: P39; Sawanhe Muhammad Yusuf: P68

<sup>67</sup> Seerat Ahmad Barailwi Shaheed

<sup>68</sup> Wafaa

### 3. Khuwab Nabuwat Ka Hissa:

Janab Shaikh Muhammad Ilyas Sahab baani Tableeghi Jamat ne ek baar apne mureedo'n se farmaya: Khuwab nabuwat ka 46<sup>th</sup> hissa hai. Phir farmaya: aajkal khuwab mein mujh par uloom e saheeha ka ilqaa<sup>69</sup> hota hai. Is liye dua karo ke mujhe ziyaada neend aae. Aapne farmaya: is tableegh ka tareeqa e kaar bhi mujh par khuwab mein munkashif hua (isi liye Quran o Sunnat kahee'n se iski taeend nahi milti. Agar khuwab ki bajaae Quran o Sunnat se tareeqa liya hota to koi baat bhi hoti) aur Allah Ta'ala ka irshad hai:

<sup>70</sup> كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ki tafseer mujh par ilaqa hui, jis tarha se ambiya ko hoti thi.<sup>71</sup>

Khuwab mein uloom e saheeha o ahkamaat e shara'iyya ka waqoo o nuzool sirf Ambiya عليه السلام ka hissa tha, jo nabuwat ke band hone se band ho gaya. Khuwab nabuwat ka hissa sirf Ambiya ke liye hota hai, doosro'n ke liye nahi. Ambiya ka khuwab wahi hota hai. Unho'n ne kaha ke Hazrat Ibrahim عليه السلام ka apney bete ko zubah karne ka hukam khuwab mein mila tha. Khuwab ko nabuwat ka 46<sup>th</sup> hissa kaha gaya hai. Isse muraad Nabi e Kareem ﷺ ke apne khuwab hain. Wo is tarha ke nabuwat ki muddat 23 saal hai. Isme pehle 6 maah Aap ﷺ ko sacche khuwab aate rahe the aur is muddat mein sirf khuwab mein wahi aati thi.

Is muddat ke baad bedaari mein bhi aapko wahi aana shuru hogai aur 6 maah 23 saal ki muddat ke 46<sup>th</sup> hissa bante hain. Is maane se hadees ka mafhoom ye hoga ke Aap ﷺ ki nabuwat ka poora arsa jo 23 saalo'n par muheet hai, iska 46<sup>th</sup> hissa khuwabo'n par mushtamil tha. Jo misl subha ki raushni ke saheeh aur sacche nikalte the. Is lehaz se sacche khuwab Aap ﷺ ke baad kisi ke liye nabuwat ka hissa nahi ho'nge.<sup>72</sup>

### 4. Murdo'n Ka Kalaam Karna:

Ek saheb e kashf Hazrat Hafiz Zamin ke mazar par fateha padhne gae, baad fateha kehne lagey ke bhai ye kaun buzrug hain. Badey dillagi baaz hain, jab main fateha padhne lagaa to mujhse farmaya ke jaao, kahee'n murdo'n par fateha padho, yaha'n zindo'n par fateha padhne aae ho, ye kya baat hai? Tab logo'n ne batlaaya ke ye Shaheed hain.<sup>73</sup>

"Jabkey Hazrat Hamza رضي الله عنه (shaheedo'n ke sardar) ki qabar se to aaj tak aisa waqea runuma nahi hua."

### 5. Asmaan Se Roti Utarna:

Shah Waliullah apne yaa apne walid ke mutalliq likhte hain ke ek roz mujhe bahot hi bhook lagi, maine Allah Jalle Shanahu se dua ki to maine dekha ke Nabi ﷺ ki ruh e muqaddas asmaan se utri aur inke sath ek roti thi. Goya Allah Jalle Shanahu ne Nabi e Akram ﷺ ko irshad farmaya ke ye roti mujhe marhammat farmae'n.<sup>74</sup>

Isi tarha ka ek aur qissa likha hai ke Shah Waliullah bimaar hogae, khuwab mein Nabi e Kareem ﷺ ki ziyarat hui. Aap ﷺ ne farmaya: Bete! Kaisi tabiyyat hai? Iske baad shifa ki bashaarat ataa farmai aur apni dadhi mein se 2 baal a'ata farmae. Mujhe isi waqt sehat hogai aur jab meri aankh khuli to dono baal mere hath mein the.<sup>75</sup>

"Wo baal yaa mue Mubarak aaj kaha'n hain? Kyou'nke aisi mubaarak cheez ko hifaazat se rakhi jaati hai"

Fazael e Amaal mein is tarha ke kai waqeaat likhe hue hain, jisse andaaza hota hai ke Fazael e Amaal aur iske phailaane waalo'n ke aqeede ke mutabiq:

<sup>69</sup> T: Ghaib se dilme daalna; Wo baat jo dil mein khuda daale

<sup>70</sup> Surah Al Imran: 110

<sup>71</sup> Malfuzat Maulwi Ilyas: P51-52

<sup>72</sup> Sharha as Sunnah by Imam Baghawi

<sup>73</sup> Arwah e Salaasa: Hikayat Number: 205

<sup>74</sup> Fazael e Amaal: P797

<sup>75</sup> Fazael e Amaal: P797

## 6. Nabi ﷺ ghaib jaante hain.

1. Museebat zada ki mada ko ba-naafs e nafees paho'nch jaate hain.
2. Ghair mohrim aurato'n ke mu'n aur pet par hath pherte hain.
3. Badalo'n mein safar karte hain.
4. Sood-khor jab Allah ki pakad mein aae to Aap ﷺ madad ke liye paho'nch jaate hain.
5. Haalat e bedaari mein logo'n se mulaqaate'n karte aur wasiyyat farmate hain.

## 7. Akabereen e Tableeghi Jamaat Ke Saamne Sawaal Karna Manaa Hai:

Abh is qadar ajeeb o ghareeb aur hairat angez fazaael padhne ke baad koi bhi aam padha likha aadmi ho to iske zahen mein kai sawalaat janam le sakte hain. Lekin idhar ek masla ye bhi hai ke sawal kinse kiye jaaen? Agar kisi aam tableeghi fard se poocha jaae to wo kehte hain ke jao ulama se pooch aur inke ulama ke paas jaaen to wo kehte hain ke tum aam aadmi ho aur tumhe'n aise sawalaat karne ki ijaazat nahi hai. Tumme aqal hai hi kitni waghaira waghaira.

Aur taqreeban tamam akabereen e jamat, ba-shamool Maulana Salman Nadwi Sahab, Maulana Anzar Shah Qasmi aur Maulana Akbar Shareef Sahab waghaira ka yehi nazariya hai. Halaa'nke islam ki talimat aisi hain ke wo ek aam shaqs, agarche wo kafir hi kyon naa ho isey bhi haq deti hain. Ke wo sawal kar sakta hai aur apne dil ka itmenan kar sakta hai.

Chunache aap dekh le'n ke jab Hazrat Umar Farooq ؓ khutba dene aae to aam logo'n ne sawal kiya ke sab logo'n ko chaadar 1-1 mili aur isse aapka kurta nahi ban sakta tha. Lekin Aapka kurta mukammil hai, bataiye ye kaise bana? Aapne jawab diya ke iska jawab mera beta Abdullah ؓ dega to unho'n ne bataaya ke apne hissa ki chaadat bhi unho'n ne apne walid ko dedi hai.

Isi tarha deen ke maamle mein Hazrat Abu Bakar Siddiq ؓ se jab daadi ki wiraasat ka masla poocha gaya to unho'n ne laa-ilm ka izhar kiya (halaa'nke aap Khalifa al Waqt the) kyon'ke isse qabl ye masla kabhi naa aaya tha, to phir aam Sahaba Ikram رضوان الله عليهم أجمعين se pooch kar hal bataa diya.

Isi tarha Hazrat Umar Farooq ؓ ko dauran e khutba ek aam aurat ne khade hokar challenge kar diya ke aap kaun hote ho Haq e Maher muqarrar (fix) karne waale, jabkey Allah ke Rasool ﷺ ne nahi kiya. Balkey Nabi ﷺ ne ziyada se ziyada aur kam se kam diya hai. Is par Hazrat Umar Farooq ؓ ne bajaee seeqh-paa<sup>76</sup> hone ke aur ghussa mein isko be-izzat karne ke fauran apni ghalati tasleem karli aur kaha ke Allah ki qasam! Har shaqs Umar se ziyada jaanta hai. Ye tareeqhi alfaaz Hazrat Umar Farooq ؓ ki azmat ko sabit karte hain.

Isse inka maqam badh gaya aur deen ke maamle mein aajezi aur inkesaari wazeh ho gai, lekin aaj ke maulwi hazrat ghussa mein ulta sawaal karne waale ko hi jhidak dete hain. Kya Hazrat Umar Farooq ؓ ne is aurat ko koi sazaa di thi? Kya baad mein kisi bhi mauqa par isey zaleel karne ka program banaaya? Kya apne dil mein iske bare mein koi boghz o keena rakha? Agar nahi to hamare tableeghi maulwi aisa kyon'ne karte hain? Aur deen mein tehqeeq karne waale ko ruswa karne ka program kyon'ne banaate hain? Halaa'nke Hazrat Abdullah bin Umar ؓ se kisi ne ehraam mein moharramaat ke bare mein sawal kiya to Aap ؓ ne apna fatwa hadees ki raushni mein de diya.

Phir saail<sup>77</sup> ne kaha ke Hazrat is baare mein aapke walid (Hazrat Umar ؓ) to aise au raise kehte hain. Aap ؓ ne jawab diya ke mere walid is maamle mein hujjat hargiz nahi ban sakte. Kyon'ke mere paas Nabi ﷺ ki saheeh hadees maujood hai. Abh zara so'nchiye ke kya Hazrat Abdullah bin Umar ؓ ne apne baap Hazrat Umar ؓ ki be-izzati kardi? Yaa phir is jawab se deen ke maamla, yaani shariyat mein koi daraad pad gai? Yaa baap bete, dono'n mein se kisi ka maqaam ghat gaya, hargiz nahi, balkey deen ko taqwiyyat mili aur saheeh masla logo'n mein aam hogaya.

<sup>76</sup> T: Bhadakna, Josh me aana

<sup>77</sup> T: Sawal karne waala

Isi tarha aur to aur khud Hazrat Umar Farooq رضي الله عنه bhi deen ke maamle mein koi baat hoti to baghair tehqeeq ken aa hi khud amal karte aur naahi isey aam hone dete, jaise ke ek Sahaabi رضي الله عنه ka waqea hai ke wo aapke ghar aae aur darwaze par 3 dafa'a dastak di, jab koi jawab naa mila to wapas palat gae. Ittefaaqan aap bhi isi waqt ghar se nikale isey dekha, maamla malum hone par istefsaar kiya ke 3 dafa dastak dene waali baat kyou'n kar ho? To Sahabi رضي الله عنه ne jawab diya ke Nabi ﷺ ki hidaayat hai.

Yaani Hadees e Rasool ﷺ hai. to Hazrat Umar Farooq رضي الله عنه inko lekar chaley aur kaha ke iska saboot do, koi gawah pesh karo, warna saza du'nga. To Sahabi رضي الله عنه ne deegar Sahaba Ikram رضوان الله عليهم اجمعين ki gawahiya'n dilwae'n, tab jaakar Hazrat Umar Farooq رضي الله عنه ko itmenan hua aur unho'n ne bhi is masla ko tasleem kar liya.<sup>78</sup>

Lekin aaj agar kisi baat yaa amal ka saboot ulama se talab kiya jaae to galiya'n sunne ko milti hain aur gustaqh o be-adab hone ka certificate muft mein milta hai. Yehi wajah ahi ke aaj ummat e muslim amein is qadar tafreeq baazi hai. Deeni mawaad, bil-khusoos ahadees mein tehreef aur zaeef ahadees ka izaafa mumkin hua. Ulama ki ek doosre se nahi banti aur ulama e ikram saheeh andaaz mein koi bhi islami block ka nahi ban saka.

Jabke dushman Yahood o Nasaara aaj bhi musalmano ko *min hais al qaum*<sup>79</sup> ek jaan kar inke khilaf apni jung jaari rakhe hue hain. Inki Esaai aur Yahoodi misshnariya'n kaam kar rahi hain aur wo logo'n ko laalach aur taaqat o shabaab ke bal-bootey par apne mazhab par laane ki an-thak koshishe'n kar rahe hain. Lehaza hame'n bhi badi hoshiyaari se deen par kaar-band rehna hai. Allah ne farmaya:

Abh Quran Ke Baad Kis Cheez Par Eman Laaoge.<sup>80</sup>

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

Aur Nabi ﷺ ne farmaya: Main tumhare darmiyan 2 cheeze'n chhode jaa raha hu'n. Jab tak inhe'n mazbooti se pakdey rahoge kabhi gumrah naa hoge aur wo hain: Allah ki kitab aur meri sunnat.<sup>81</sup>

Agar Tableeghi Jamat waale abh bhi sacchai ko tasleem naa kare'n aur jo khurafaat Tableeghi Nisaab mein maujood hain, inko nikalne mein der kare'n aur ummat ko isi tarha gumrah karne par tuley rahe'n to inko jaan lena chhahiye ke Suran Baqarah: 170 sirf isi waqt ke mushrikeen o munafeqeen ke liye nazil nahi ki gai thi, balkey wohi ayat in par bhi saadiq ajaaegi. Lehaza wo iskey anjam ke liye taiyyar ho jaae'n. Chunache Irshad e Baari Ta'ala hai:

Aur Inse Jab Kabhi Kaha Jaata Hai Ke Allah Ki Naazil Karda Kitab Ki Tabedaari Karo To Jawab Dete Hain Ke Ham To Is Tareeqa Ki Pariwee Kare'nge Jis Par Hamne Apne Baap Daado'n Ko Paaya Hai, Go Inke Baap Daadey Be-aqal Aur Gum Karda Raah Hi Ho'n.<sup>82</sup>

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ  
آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

## 8. Abaa Parasti:

Aaj bhi agar ahle bida'at ko samjhane ki koshish ki jaae ke in bida'at ki deen mein koi asal nahi to wo yehi jawab dete hain ke ye rusoom o riwaaj to hamare baap daada se chale aarahe hain. Halaa'nke baap, daadey bhi deeni baseerat se be-behra aur hidayat se mehroom reh sakte hain. Isi liye Dalaael e shariyat ke muqable mein abaa parasti yaa apne aimma o ulama ki pairwee ghalat hai. Allah Ta'ala musalmano ko is daldal se nikaale. (Ameen)

Main hamesha aapko kehta aaya hu'n ke har musalman ko chhahiye ke wo tableeghi kaam kare, kyou'nke ye iska farz banta hai, wajah ye hai ke abh koi Nabi aane waala nahi hai. Nabiyyo'n ka ye kaam abh hame'n karna hai. Iski daleel Hajjatul Wida'a ke mauqe par Aap ﷺ ka wa'az hai.

<sup>78</sup> Bukhari:

<sup>79</sup> T: Qaumo'n ke lehaaz se

<sup>80</sup> Surah Mursalat: 50

<sup>81</sup> Mustadrak Hakim; Muwatta Imam Malik

<sup>82</sup> Surah Baqarah: 170



Jab Aap ﷺ ne (1, 40,000 se ziyaada) Sahaba Ikram رضوان الله عليهم أجمعين se poocha tha: Kya maine Allah Ta'ala ki amaanat aap tak paho'nchaadi aur risaalat ka haq adaa kar diya? Tamaam Sahaba Ikram رضوان الله عليهم أجمعين ne iska iqrar kiya to Allah ke Nabi ﷺ ne is waqt Allah ko gawah karte hue 3 martaba farmaya: Aye Allah! Gawah rehna, Aye Allah! Gawah rehna, Aye Allah! Gawah rehna. Aur iske aagey ahem tareen baat ye ke farmaya: Hazereen in logo'n tak jokey yaha'n maujood nahi ain (muraad poori ummat hai) ye paighaam (deen) paho'nchade'n.

Aur phir ham sab ba-khoobi jaante hain ke is farz ko nibhaane ke liye Sahaba Ikram رضوان الله عليهم أجمعين ne zindagi bhar ke liye apne Nabi ﷺ ka mehboob shaher chhoda. Apne kumbey chhoday, aur deen ki ashaa-at ke liye duniya mein phail gae. Kya Tableeghi Jamat waale apni 100 saala zindagi mein ek bhi aisi milsaal pesh kar sakte hain?

Inko ye malum tha ke Masjid e Nabawi ﷺ ki ek namaz tamaam deegar masaa'id mein padhi gai 1000 namazo'n se behtar aur baitullah ki namaz 1,00,000 namazo'n se behtar hai (yaani 1000 aur 1,00,000 guna sawab hota hai) Lekin wo apna haqeeqi maqsad samajh gae aur duniya mein phail gae. Lehaza aaj log tehqeeq se ye baat sabit karte hain ke duniya ke fala'n ilaaqa mein fala'n sahabi ki qabar mil aur falaa'n mein falaa'n ki. Issey in azeem o paak nufos ke kaam ka andaaza ba-khoobi lagaaya jaa sakta hai.

Aur phir ahadees ki raushni mein ye baat badi waazeh ho chuki hai ke Ambiya ki wiraasat sir film hai, jokye ulama e waqt hasil karte hain. Koi maal o daulat nahi aur naa wo wiraasat taqseem hoti hai. Lehaza ye kaam abh hamare zimme hai aur chhalte chhalte Nabi ﷺ ki ek aur hadees bhi sun le'n, jisme Aap ﷺ ne tamam afraad e ummat ko ye kaam karne ka ehssaas dilaaya hai aur farmaya: Meri taraf se paho'nchado (tableegh kardo) khuwah ek hi aayat kyou'n naa ho.

Lehaza ye Ambiya waala kaam to hame'n karna hai, lekin Quran o Sunnat ki raushni mein. Kyou'nke taqreeban 1450 baras se har juma mein ye baat dohraai jaati hai aur ham sunte bhi hain: "Sabse acchi baat (kalaam) Quran hai aur sabse accha tareeqa Nabi ﷺ ka hai."

"Aur (deen mein) har nai baat buraa kaam hai aur sab burey kaam bida'at hain aur har bida'at gumrahi hai aur har gumrahi aag mein le jaati hai."

Lehaza Quran ko taaq mein rakh kar sirf zaeef ahadees aur buzrugaa'n e deen ke waqeaat ke zariye akabereen e jama'at ki baato'n aur khuwabo'n ki duniya mein baskar ye kaam naa hoga. Ye jo afaat Jamaat e Tableegh par aati hain, inka sabab Quran ki ayato'n ko apne mafaad ke liye todh-marodh kar bayan karna hi hai.

## 9. Ulama e Deoband Ka Aqeeda Wahdat ul Wajood:

Haji Imdadullah Mohajir Makki se kisi shaqs ne ye sawal poocha ke Janab Qasim Sahab Nanotwi motaqidaan e wahdat ul wajood ko mulhid o zindeeq kehte hain aur inke mureed Maulwi Ahmad Hasan ka bhi yehi nazariye hai. Is tarha Janab Rasheed Ahmad Gangohi o Maulwi Muhammad Yaqoob isi maslak par hain.<sup>83</sup>

Abh Haji Imdadullah Mohajir Makki ka jawab suniye, farmate hain: Masla Wahdat ul Wajood haq o saheeh hai is masla mein koi shak o shubha nahi hai. Faqeer o mashaa'eq e faqeer aur jin logo'n ne faqeer se bait ki hai, sabka eteqaad yehi hai. Maulwi Qasim Sahab Nanotwi, Maulwi Muhammad Yaqoob Sahab aur Maulwi Ahmad Hasan Sahab waghaira faqeer ke azeez hain aur faqeer se talluq rakhte hain. Kabhi khilaf e eteqaad mashrab mashaa'eq e tareeqh khud maslak iqhteyar naa kare'nge.<sup>84</sup>

<sup>83</sup> Shamaaem e Imdadiya: Hissa 3: P97

<sup>84</sup> Shamaaem e Imdadiya: Hissa 1: P32



Shayad koi ye sochey ke mureed is masla ko mulhidiyyat aur zindeeqiyat keh rahe hain aur peer isko islam keh rahe hain, ye to peer o mureed ka waazeh tazaad hai. Halaa'nke ye baat nahi Haji Imdadullah Mohajir Makki iski tashreeh you'n karte hain. Janna chhahiye ke Abd o Rab mein a'ainiyat<sup>85</sup> haqeeqi laghuwi ka jo eteqaad rakhe aur ghairiyat ka jajme'e<sup>86</sup> wajoooh inkar kare mulhid o zindeeq hai.<sup>87</sup>

A'ainiyat e haqeeqi laghuwi kufr hai aur a'ainiyat haqeeqi istelahi islam hai.

Waise agar kisi aur jagah aapko Haji Imdadullah Mohajir Makki aur ulama e deoband mein iqhtelaf nazar aae to aap inke aqwaal mein tatbeeq de de'n. Aap ye keh sakte hain ke Haji Imdadullah Mohajir Makki ka ye bayan ke masla wahdatul wajood mein ye muridaan mere ham khayal hain. Bilkul durust hai aur muridaan ne taqiyya kiya hai. Jiski talqeen khaas kar is masal e wahdat ul wajood mein khud Haji Imdadullah Mohajir Makki ki hai. Farmate hain: Ye masla wahdat ul wajood aisa nahi hain, balkey is mein tasdeeq e qalbi o tayaqqan<sup>88</sup> o zuban rokey rakhna wajib hai.

Sochiye, agar ye islam hai to iski tableegh (Meri taraf se paho'nchado (tableegh kardo) khuwah ek hi aayat kyou'n naa ho) to ham par farz hai, kyou'nke kisi ko chhahe ek masla hi aata ho, isko paho'nchaana tableegh karna is par farz hai, naake zuban ko rokey rakhna waajib hai. Kya ye Nabi ﷺ ka irshad nahi hai?: Jis alim ne ilm ko chupaaya qiyamat ke din isko aag ki lagaam pehnaa kar laaya jaaega.<sup>89</sup> Kya Allah Ta'ala ne haq chupaane ki aadat yahoodiyo'n ki bayan nahi ki?

Tumhe'n Ilm Bhi Hota Hai Aur Tum Haq Ko Chupaate  
Ho.<sup>90</sup>

تَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

Kya masla wahdat ul wajood haq nahi ke iska chupaana aur zuban rokey rakhna wajib hai. Halaa'nke inke nazdeek bhi ye masla waqai haq hai, lekin inke haa'n baaz masaael ko bayan karna kufr hai. Jaisa ke Haji Imdadullah Mohajir Makki farmate hain: "Jisne israar e raboobiyyat bayan kiye, isne kufr kiya". Farmaya ke: "Chupaana iska laazim hai aur ifshaa<sup>91</sup> iska najaaez hai."<sup>92</sup>

So'nchiye Allah ke Rasool ﷺ to farmate hain: Deen asaan hai.

Yaha'n awaam to awaam ulama e zaahir bhi iske idraak<sup>93</sup> ki quwwat nahi rakhte. Kya ye nazariya is nemat ka hissa nahi jisko Allah Ta'ala ne mukammal karke farmaya:

Aaj Maine Tumhare Liye Tumhara Deen Mukammal  
Kar Diya Aur Tum Par Apni Nemat Ko Mukammal Kar  
Diya Aur Deen e Islam Ko Tumhare Liye Pasand Kar  
Liye Hai.<sup>94</sup>

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ  
لَكُمْ الْإِسْلَامَ دِينًا

Halaa'nke ye is nazariya ko is nemat ka hissa to tasleem karte hain, lekin kehte hain ke ye khaas nemat tandrust logo'n ke liye hai, jaisa ke farmate hain: Har chand nemat khush-gawar ho saheeh o tandrust ko isse lazzat o halaawat<sup>95</sup> hasil hoti hai aur mareezo'n ko talaq nagawaar lagti hai. Balkey inke liye zaher e qatil hai.<sup>96</sup>

Yaani deen ka ye hissa (masla wahdat ul wajood) sirf soofiya ke liye hai. Wohi tandrust hain, wohi is nemat ko istemal kar sakte hain, baaqi tamam logo'n ke liye ye nazariya zaher e qatil hai.<sup>97</sup>

<sup>85</sup> T: Asal zaat yaa asal haqeeqat

<sup>86</sup> T: I was unable to understand the word in urdu book

<sup>87</sup> Shamaaem e Imdadiya: Hissa 3: P97

<sup>88</sup> Shamaaem e Imdadiya: Hissa 3: P97

<sup>89</sup> Ibne Majja; Saheeh Jame al Sagheer: 5713

<sup>90</sup> Surah Al Imran: 71

<sup>91</sup> T: Zahir karna, Faash karna, Ashkaar karna

<sup>92</sup> Shamaaem e Imdadiya: Hissa 1: P32

<sup>93</sup> T: Paana, Dariyaft karna, Faham, Rasaai

<sup>94</sup> Surah Maeda: 3

<sup>95</sup> T: Mithaas, Sheerni, Lazzat

<sup>96</sup> Shamaaem e Imdadiya: Hissa 1: P32

<sup>97</sup> Shamaaem e Imdadiya: Hissa 1: P32

## 10. Ibne Arabi Aur Wahdat ul Wajood:

Wo is eteraaz se you'n jaan chudwaate hain ke is nazariye ki tableegh Allah ne Nabi ﷺ ke zimme aur Nabi ﷺ ne ye khidmat Ibne Arabi ke suprad kardi. Chunache Ibne Arabi likhta hai ke: Jo kuch maine *Fusoos ul Hikam* mein likha hai, ye sab kuch maine manaami kashf ke zariye Aap ﷺ se suna, Aap ﷺ ne mujhe farmaya: Ye kitab *Fusoos ul Hikam* hai, tum isey le jaao, taakey wo log issey khoob faaeda uthaaen.<sup>98</sup>

Ye kitab aqeeda Wahdatul Wajood se bhari padee hai. Jisse faaeda uthaane ke liye logo'n ke saamney pesh kiya gaya.

Sochiye, jis nazariye ki ashaa-at Ahed e Sahaba رضوان الله عليهم أجمعين mein to gumrahi ka sabab ban rahi thi, magar abh wohi gumrahi Ibne Arabi ke ahed mein Nabawi Hukam ke zariye eman ki aala takmeel kaa baais ban rahi hai. Isi tarha jis nazariye ko Nabi e Akram ﷺ, samjhaane aur Sahaba Ikram رضوان الله عليهم أجمعين samajhne se qaasir rahe, abh kaun maai ka laal Nabi ﷺ ke baad aisa paida hua, jisne is nazariye ko samjhaya aur logo'n ne samajh bhi liya.

Inke baqaul Ibne Arabi ne samjhaya aur khaas khaas soofiya ne samjha, baaqi sab jaahil hain. Isi liye Haji Imdadullah Mohajir Makki farmate hain: Na-ahel ko hamari kitab dekhna haram hai.<sup>99</sup>

## 11. Mehnat Kis Par? Tableeghi Jamat Ki Saari Mehnat Fazaael Par Aur Masaael Se Beraghabti

Aap dekhe'n ke Tableeghi Jamat kuffar ko musalman banane ke bajae musulmano ko soofi banaane ki an-thak mehnat kar rahi hai. Aur ye log be-namazi ko sirf namazi hi nahi, balkey iskey sath sath pakka soofi bhi banaa dete hain. (Soofi se muraad aqeeda Wahdatul Wajood, nazariya Hulool yaani Auliya Allah mein hi nahi, har cheez mein Allah ki rooh ka hulool ho jaana waghaira, aqaaed waale log hain)

Doosri baat ye ke Tableeghi Jamat ki saari mehnat khudsaaqhta fazaael par hai, yaha'n tak ke aqaaed ke ahem tareen masaael jokey ek musalman ke liye bahot zaroori hain in par inki tawajje hi nahi jaati. Tahiyatul Masjid naa padhte hain aur naahi targheeb dilate hain. Safo'n ko seedhi rakhne ka inkey yaha'n koi tasawwur hi nahi.

Jiska Nabi ﷺ har namaz mein khaayl rakhte the. Aur aghaaz e imaamat se pehle muqhtadiyo'n ki taraf mudh kar dekhte aur jab tak saf seedhi naa ho jaati, namaz shuru naa karte the. Jabke ye log aisi sabit shuda sunnato'n ko chhod kar bida'ati amaal ki targheeb dilate hain, jisey farz namazo'n ke baad ijtemaai duaon ka ehtemaam o iltezam karna jokey qata'an sunnat se sabit nahi hai. Salam pherne ke baad sar par hath ka rakhna aur ghair sabit shuda zikar karna aur jo azkaar sunnat se saabit hain wo naa khud apnaate hain aur naa hi kisi doosre ko mauqa faraaham karte hain.

Balkey karne waale ke khilaf mahaaz araai shuru kar dete hain. Phir bhi iskey bar-aks Maulana Zakariyya Sahab farmate hain ke: Ghubaar ki haalat hai, pataa nahi ke gadhe par sawar they yaa ghodey par. Ghubar ke saaf hone par pataa chalega ke kya hai.<sup>100</sup>

Halaa'nke ye misaal in par bhi itni hi fit baithti hai, jitni ke wo doosro'n par mantabiq<sup>101</sup> karte hain aur phir jab inko Maulana Syed Merajuddin Rabbani ne aaina dikhaya, jisme inki aur inki jamat ki asal shakal nazar aati hai to phir Maulana Anzar Shah Qasmi Sahab se lekar Maulana Akbar Shareef Sahab aur phir inke hazaaro'n akabereen hatta ke Maulana Salman Nadwi Sahab bhi isko manne ki bajaae elaan e jung karte hain, ye inki taleem o tarbiyyat ka nateeja nahi to aur kya hai?

<sup>98</sup> *Fusoos ul Hikam: P29*

<sup>99</sup> *Shamaaem e Imdadiya: Hissa 1: P35*

<sup>100</sup> *Fazael e Zikr: P34*

<sup>101</sup> *T: Baraabar, Muwafiq*

## Fiqha e Hanafi Par Ek Nazar

Aaiye abh ham inki fiqha par ek nazar daalte chale'n. Yaha'n ham tawaalat ke khauf se sirf aur sirf namaz ke chand masaael par baat kare'nge. To pataa chalega ke Quran o Hadees ki kis tarha muqhalefat karti hai, halaa'nke Musalman ka Quran aur Saheeh Hadees ke alaawa aur koi zariya e najaat hi nahi hai. Aaj ke hanafi apne hi maslak ke choti ke ulama ke aqwaal bhi manne ko taiyyar nahi, jiska zikar hamne pehle bhi kar diya hai.

### 1. Saheeh Auqaat e Namaz:

Isi tarha namazo'n ke saheeh auqaat mein bhi lehaz nahi rakha gaya. Aajkal jo marwajja<sup>102</sup> waqt hamare mumaalik mein hai isey bataane ki zaroorat nahi. Albatta saheeh ahadees ki raushni mein asal waqt likh dete hain, taake koi tashnagi<sup>103</sup> baaqi naa rahe.

Hazrat Ayesha رضي الله عنها se riwayat hai: Nabi ﷺ fajr ki namaz padhte to aurate'n bhi apni chadaro'n mein lipat kar Aap ﷺ ke sath namaz mein shamil ho jaatee'n. Phir (salam ke baad) apne gharo'n ko laut jaatee'n aur andhere ki wajah se koi shaqs inhe'n pehchaan nahi sakta tha.<sup>104</sup>

Hazrat Abul Minhaal Sayaar bin Salaama kehte hain ke main apne walid ke sath Hazrat Abu Zar Aslami رضي الله عنه ke paas hazir hua to mere walid ne inse poocha ke Rasool Allah ﷺ farz namaz kis waqt padhte the? Farmaya: Dopaher ki namaz jisko tum log oola kehte ho, is waqt padhte jab suraj sar se dhal jaata. Aur Asar ki namas is waqt padhte ke hamse koi shaqs namaz ke baad Madina Munawwara ke sabse door hisse mein apne ghar paho'nchta to abhi sooraj maujood hota tha aur Maghrib ki namaz ka waqt main bhool gaya hu'n (jabkey Hazrat Jabir bin Abdullah رضي الله عنه ne apni riwayat karda hadees mein Maghrib ka waqt ghuroob e aftaab bayan kiya hai.<sup>105</sup>)

Aur Isha ki namaz, jisey tim log a'atmah kehte ho, der se padhan pasand farmate the aur Aap ﷺ isha ki namaz se pehle naa sotey aur iskey baad (bilaa zaroorat) baate'n karna naa-pasand farmate the. Aur Subha ki namaz se is waqt pherte the jab admi apne sath baithne waale ko ba-mushkil pehchaan sakta tha. Aur Aap ﷺ namaz mein 60-100 ayaat tak padhte the.<sup>106</sup>

Yaani Fajar mu'n andhere padh lete the aur 100 ayaat padhne mein kitni der lagti hai, iska andaaza lagaana mushkil nahi hai aur aajka to ayaat bhi mushkil se 10 hi padhte hain aur baahar nikalne par saathi ko to kya, poorey mohalle ko ba-asaani dekha jaa sakta hai. Yehi haal baaqi namazo'n ka bhi hai. Aap tajziya kar le'n.

### 2. Azaan Aur Aqaamat Ka Bayan:

Hamare yaha'n Azaan o Aqaamat mein koi farz hi nahi chhoda gaya. Jabke Saheeh Ahadees ki raushni mein azan mein kalimat dohere aur aqaamat mein ekhere sabit hain. Azaan ko khuwab mein sunne waale Sahabi Hazrat Abdullah bin Zaid رضي الله عنه ki riwayat ke mutabiq aqaamat ke saheeh alfaaz ye hain:

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ قَدْ قَامَتِ الصَّلَاةُ ، قَدْ قَامَتِ الصَّلَاةُ اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ

<sup>107</sup> لَا إِلَهَ إِلَّا اللَّهُ

Aur isi tarha Hazrat Anas رضي الله عنه farmate hain ke Hazrat Bilal رضي الله عنه ko hukam diya gaya tha ke wo azaan doheri aur aqaamat ekheri kahe'n.

<sup>102</sup> T: Riwaaj diya gaya, Raaej kiya gaya, Rasmi, Chalaaya gaya

<sup>103</sup> T: Piyaas, Shiddat e aarzu

<sup>104</sup> Muttafiq A'alai: Baaba al Mawaqeeet

<sup>105</sup> Muttafiq A'alai: Baaba al Mawaqeeet

<sup>106</sup> Muttafiq A'alai: Baaba al Mawaqeeet

<sup>107</sup> Muslim: Baab Azaan o Aqaamat

### 3. Gardan Par Masah:

Isi tarha ye log hadees pesh karte hain ke garden par masah karne waala qiyamat mein Jahannam ke tauq (galey mein pehnaaya jaane waala) se bach sakega. Halaa'nke ye hadees saheeh nahi hai aur kisi bhi hadees mein (jokey saheeh ho) ye baat saraahatan maujood nahi hai. Agar koi saheeh hadees hai to laa'en ham bhi dekhe'nge.

### 4. Juraabo'n Aur Mauzo'n Par Masah Karna:

Sabse pehle (namaz ke liye) wazu mein jurabo'n/mauzo'n par masah ke bare mein inka fatwa hai ke: Cotton, Oun aur Nylon ki jurabo'n par masah karna jaaez nahi. Illa ye ke chamde ki jurabe'n ho'n to jaaez hai. Halaa'nke hadees mein ye Cotton, Chamdey aur Oun waghaira ki baat hi nahi, mutlaqan hadees hai ke Nabi ﷺ se Hazrat Mughaira bin Sho'oba رضى الله عنه ne riwayat kiya hai: Nabi ﷺ ne wazu kiya aur jurabo'n aur juto'n par masah kiya.<sup>108</sup>

Imam Abu Hanifa رضى الله عنه shuru mein jurabo'n par masah ke qaael nahi the, magar baad mein unho'n ne apne purine fatwa se ruju kar liya tha aur jurabo'n par masah ke qaael ho gae the.<sup>109</sup> Inkey dono shagirdo'n Imam Abu Yusuf aur Imam Muhammad ka fatwa bhi jurabo'n par masah ke jawaz ka hi hai.<sup>110</sup> Abh ye inkar kaisa?

### 5. Tahiyatul Masjid Ka Ehtemaam Naa Karna:

Isi tarha Tahiyatul Masjid ka maamla bhi hai. Iska hukam Nabi ﷺ se sabit hai aur poori saraahat ke sath hai. Kisi bhi hair-pher ke baghair badi saaf hidaayat maujood hain, chunache irshad e Nabawi ﷺ hai: Jab bhi koi admi masjid mein daqhil ho, to baithne se qabl 2 raka'at namaz adaa kare.<sup>111</sup>

Aur ek hadees mein in alfaaz ka bhi izaafa hai ke 'chhahe imam khutba de raha ho'.

Abh in ahadees ke waazeh ahkaam ke baad aap andaaza famale'n ke hamare yaha'n awwal to ye log tahiyatul masjid ke qaael hi nahi aur agar koi apdhta hai to dauraan e juma bichaare ko padhne nahi dete, halaa'nke saheeh hadees hamne bayan kardi hai. Allah inhe'n samajh aura mal ki taufeeq se nawaaze. Ameen

### 6. Namaz Ki Niyyat:

Inhi masaael mein se ek masla namaz ke aghaaz mein niyyat ka bhi hai. Jiskey liye ye log badi shad o mad se fatwa dete hain ke har namaz ke aghaaz mein niyyat zuban se adaa karna zaroori hai. Ke falaa'n waqt ki namaz, itni raka'ate'n, mu'n qibla shareef ki taraf, peeche imam ke waghaira waghaira..... lekin ye sab Nabi ﷺ se sabit hi nahi hai aur naa hi is par koi hadees milti hai.

Tamam mohaddiseen ne beshtar hadees mein likha hai ke niyyat dil ke iraa'de ka naam hai aur sirf dil se iraa'da kar lena hi kaafi hai. Balkey saaf likh diya hai ke zuban se niyyat qhata'an bida'at hai. Aur agar is par bhi ye log naa maane'n aur zuban se niyyat zaroori qarar de'n to phir isey hat-dharmi ke alaawa kya kaha jaa sakta hai? Aur phir Quran ki wo ayat bhi is par dalaalat karti hai jisme irshad hai:

Keh Deejiye, Kya Tum Allah Ko Apni Deendaari Se Agaah Kar Rahe Ho. Allah Har Is Cheez Se Jo Zameen o Asmaan Mein Hai Ba-khoobi Agaah Hai Aur Allah Har Cheez Ka Janne Waala Hai.<sup>112</sup>

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Aur isi aayat par fatwa hai Saudi Arab ke muftiyan e ikram ka bhi.

<sup>108</sup> Abu Dawood; Tirmizi; Ibne Majja; Musnad Ahmad

<sup>109</sup> Mizan al Kubra by Sherani; Hashiya Hidayat by Abdul Hai Luckhnawi Hanafi; Baab Sharha Qudoori

<sup>110</sup> Hidaaya: V1 P44 Printed at Mujtabai Press

<sup>111</sup> Bukhari & Muslim

<sup>112</sup> Surah Hujarat: 16

## 7. Nangey Sar Namaz:

Hamare yaha'n in logo'n ne nangey sar namaz padhne ko ek jurm e azeem banaa kar rakha hai. Jaise nangey sar namaz padhna kabeera gunah ho. Halaanke namaz ke liye sar ke dhaa'npne ko bhi saheeh hadees mein zaroori nahi qarar diya gaya. Agar aisi koi hadees hai to aaj tak ye log wo hadees dikhaa kar sabit kyou'n nahi kar sakey. Allah inko samajh ki taufeeq de. Ameen

Balkey inke is rawaiyye se kai log namaz se hi mutanaffir<sup>113</sup> ho jaate hain aur phir agar koi bechaara baghair topi namaz shuru karde to peeche se maili kuchaili aur tail se bhari hui topi koi naa koi iskey sar par rakh kar 'sadqa e jaariya' mein hissa zaroor daal leta hai. Chhahe is be-chaare ki tawajje namaz se hat jaae yaa topi se badboo aati rahe, magar iski inhe koi parwah nahi.

Aur phir topi ki aadh mein asal sunnat yaani amaama ka tasawwur khatam hota jaaraha hai. Chunache ham dekhte hain ke aajkal masaajid mein baa-qaeda topiyo'n ka ehtemaam hota hai aur daqhile ki jagah ke qareeb hi bahot si topiya'n rakhi hui hoti hain, taake har nangey sar aane waala is zaqheera se mustafeed ho sake. Lekin ham poochte hain ke agar nange sar ko namaz mein dhaa'npna itna hi zaroori hai (okey wajib nahi) to phir isse badh kar zaroori cheez daadhi hai, jokey Masnoon hai, balkey waajib.

Kyou'nke isko rakhne ka hukam hai, mundhwaane waale ko fasiq qarar diya jaata hai, to kya hame'n masajid mein isey logo'n ke liye aarzi o masnui dadhiya'n bhi rakhni ho'ngi taake namaz mein to kam az kam chehra Masnoon ho jaae aur banda hukam e Nabawi ﷺ ke mutabiq aamil bhi ban jaae?<sup>114</sup>

## 8. Safo'n Ki Durastagi:

Namaz ke aghaaz mein jin baato'n ka ehtemam kiya jaana chhaahiye inhie'n mein se ek safo'n ki durustagi bhi hai. Jiski taraf hamare ye bhai kabhi tawajje nahi dete aur naa hi kabhi targheeb dilaate hain. Iska mushaheda aap masaajid mein khud kar sakte hain, hame'n tafsilaat bataane ki zarurat nahi. Halaanke namaz se qabl saf-bandi par khud Nabi ﷺ bahot ziyada tawajje farma diya karte the, chunache Hazrat Anas رضي الله عنه farmate hain ke Nabi ﷺ ne farmaya: Apni safo'n ko seedha karo, kyou'nke safo'n ki durustagi namaz ki takmeel ka hissa hai.<sup>115</sup>

Doosir Hadees jokey Hazrat Anas رضي الله عنه se marwi hai, isme Nabi ﷺ ne farmaya: Apni safo'n seedhi rakha karo, main tumhe'n apni pusht se dekhta hu'n. Chunache hamme se har shaqs apna kandha sath wale namazi ke sath aur qadam iskey qadam se milaa kar khada hota.<sup>116</sup>

Wazaahat: Nabi ﷺ ka pusht se dekhna Aap ﷺ ka ek moajjeza hai.

## 9. Seeney Par Hath Baandhne Ka Masla:

Saheeh riwayat mein hai ke Hazrat Wael bin Hajar رضي الله عنه farmate hain ke maine Nabi ﷺ ke sath namaz padhi. Aap ﷺ ne seeney par daaya'n hath baa'e'n ke oopar rakha.<sup>117</sup>

Abh aur is jaisi doosri ahadees ki raushni mein naaf yaa naaf ke neeche hath baandhne ka jawaz kaise banta hai? Faisla aapke hath mein hai.

Jabke Hanafi mazhab ki motebar fiqahi kitab mein bhi likha hai ke hatho'n ko seeney par rakhna chhaahiye.<sup>118</sup>

<sup>113</sup> T: Bezar, Nafrat karne waala, Karaahat karne waala

<sup>114</sup> Topi Aur Pagdee Se Yaa Nangey Sar Namaz: Is unwaan ki ek kitab bhi Tauheed Publications, Bangalore aur Maktaba Kitab o Sunnat, Rehan Cheema se shaae ho chuki hai, Jiske Muallif Abu Adnan Mueer Qamar Hain.

<sup>115</sup> Bukhari & Muslim

<sup>116</sup> Bukhari

<sup>117</sup> Ibne Khuzaima

<sup>118</sup> Ain ul Hidaaya: P350

## 10. Ahnaaf Imam Ke Peeche (Muqtadi Ke Liye) Surah Fateha Padhne Ke Qaael Nahi:

Imam ke peeche muqtadi Surah Fateha padhne ke bhi ye log qaael nahi hain, balkey mana karte hain ur iski daleel Quran ki ayat ko banaate hain ke jab Quran padha jaae to khamoshi se suno. Jabke ye ayat e kareema jin par nazil hui (yaani Nabi ﷺ par) khud unho'n ne apni zuban e mubaarak se irshad farmaya ke Surah Fateha padhne baghair namaz nahi hogi. Iskey alaawa koi jitna ziyaada padhna chhahe padhey (yaani ziyada Quran ki tilaawat karna chhahe to wo iski marzi, lekin qubooliyat e namaz ke liye Surah Fateha shart hai).

Hazrat Obaada bin Saamit ؓ famrate hain ke Nabi ﷺ ke peeche ham namaz e fajar padh rahe the. Rasool Allah ﷺ ne qiraa-at farmai to Aap ﷺ ne diqqat mehsoos ki. Namaz se farigh hone ke baad Aap ﷺ ne poocha, shayad tum log imam ke peeche qiraa-at karte ho? Hamne arz kiya: Haa'n Ya Rasool Allah ﷺ! Nabi e Akram ﷺ ne famraya: Surah Fateha ke alaawa kuch naa padho, kyou'nke Surah Fateha ke baghair namaz nahi hoti.<sup>119</sup>

*Note: Tirmizi ne ise Hasan darja ki hadees qaarar diya hai.*

Ek aur hadees mulaheza farmae'n, Hazrat Abu Huraira ؓ se riwayat hai ke Nabi ﷺ ne farmaya: Jisne namaz mein Surah Fateha naa padhi, iski namaz naaqis<sup>120</sup> hai. Aur Aap ﷺ ne ye baat 3 baar dohraai aur phir farmaaya namaz naa-mukammal hai. Hazrat Abu Huraira ؓ se arz kiya gaya ke ham Imam ke peeche hote hain (inhee'n logo'n ki tarha zahen mein sawal aaya to pooch liya) Hazrat Abu Huraira ؓ ne farmaya ke dil mein padh liya karo. (Kyou'nke inko Nabi ﷺ ne jamat mein padhne ki ijaazat de rakhi thi, abh wo khud kaise mana'a kar sakte hain?)<sup>121</sup>

Abh aap ahadees e saheeha padhte jaae'n aur in logo'n ka amal saamne rakhte hue faisla kare'n ke kaun kya hai? Imam Muhammad ؓ Imam Abu Hanifa ؓ ke shagird e Rasheed is baat ke qaael the ke muqtadi ko chhahiye ke wo sirri namazo'n (Zohar aur A'asar) mein Imam ke peeche Surah Fateha padhe. Iska zikar Hanafi Maslak ke fiqahi kitabo'n jaise Hidaaya aur Qudoori waghaira mein aaya hai. Bahot saare ulama e ahnaaf mein se Allama Abdul Hai Lukhnwai Hanafi ka qaul ye hai ke jehri namazo'n (Fajar, Maghrib aur Isha) mein jab Imam sakta<sup>122</sup> kare, is waqt muqtadi ke Surah Fateha padhne ka inkar nahi kiya jaa sakta.<sup>123</sup>

Imam A'ataa ؓ jo ek tabai aur Imam Abu Hanifa ؓ ke ustad the, inka qaul hai ke Sahaba Ikram رضوان الله عليهم أجمعين saari namazo'n mein Surah Fateha padha karte the.<sup>124</sup>

<sup>119</sup> Abu Dawood; Tirmizi

<sup>120</sup> T: Adhoora, Ghair mukammal, Khota, Aib-daar

<sup>121</sup> Muslim

<sup>122</sup> T: Kuch der ke liye ruk jaana/khamosh rehna (since I was unable to find meaning so I translated it)

<sup>123</sup> Umdatur Raayah Hashiya Sharha Wifaaya: P41

<sup>124</sup> Ghais ul Ghamaam: P157

## 11. Raful Yadain Ka Tark Karna:

Raful Yadain (yaani dauran e namaz dono'n hatho'n ka kaandho'n ke baraabar uthaana, Ruku se pehle, baad aur doosri raka'at ke tashhahud se uthte waqt) aapko iski haqeeqat se bhi aagaah kar jaate hain. Aajkal Raful Yadain karne waalo'n ko bhi ye log wahabi ke naam se pukarte hain aur is sunnat ke aamil ko har tarha se naa-pasanad karte hain. Aur isi chakkar mein kai man-ghadat waqeaat bhi saamne aae. Jinme se sabse mashoor waqea ye hai ke Sahaba Ikram رضوان الله عليهم اجمعين apni baghlo'n mein (na'auzubillah) but rakh kar aate the. To Nabi ﷺ ne Raful Yadain ka tareeqa shuru kiya tha, taake hath uthaane se but gir jaae'n aur malum ho ke kis kis ne but rakhe hue the. Halaa'nke ye waqea aqali taur par dekhne se hi ghalat saabit ho jaata hai.

- a) Kya Sahaba Ikram رضوان الله عليهم اجمعين ke eman is tarha ke the ke wo Allah par eman lane ke baad bhi baghlo'n mein but lekar aate the? Agar (na'auzubillah) baat aisi hoti to Allah Ta'ala apne Nabi ﷺ ko waise hi aagaah naa kar deta? Aur phir QeK ki Surah al Baiyyanah mein inhi Sahaba Ikram رضوان الله عليهم اجمعين ke bare mein رَضِيََ اللهُ عَنْهُمْ وَرَضُوْا عَنْهُ kyou'n aaya? Aur phir ye Sahaba Ikram رضوان الله عليهم اجمعين ke emaano'n par khulaa daaka nahi to aur kya hai? Is tarha ki baate'n shiyyo'n ke siwa aur kaun kar sakta hai?
- b) Agar Sahaba Ikram رضوان الله عليهم اجمعين but laate to pehli takbeer e tehreema ke waqt hath uthaane se hi gir jaate to baar baar (yaani ruku se pehle aur baad mein aur phir teesri taka'at ke liye khade hotay waqt) Raful Yadain karne ki kya zaroorat thi?
- c) Agar ye aarzi fel e Nabawi ﷺ tha to phir khud Nabi ﷺ isey aqhiri umar tak kyou'n karte rahe?
- d) Peeche hadees guzar chuki hai ke Nabi ﷺ ne farmaya ke main tumhe'n (namaz mein) push se dekhta hu'n. Iske pesh e nazar to Nabi ﷺ ko har ek ki harkat waise hi malum ho jaati thi to phir Raful Yadain karwaane ki kya zarorat thi? Isi tarha ye log Sahaba Ikram رضوان الله عليهم اجمعين par baghair so'nche samjhe ilzamaat lagaa dete hain, halaa'nke woe man aura mal mein ham sabse bahot badhkar the.

Bilkul isi tarha Ameen bil jahar ki saheeh ahadees par koi jawaab naa ban paae to keh dete hain ke namaz padhte hwaqt peeche saf se (na'auzubillah) Sahaba Ikram رضوان الله عليهم اجمعين bhaag jaaya karte the. Lehaza Ameen kehne ki rasm daali taakey malum ho ke kitne namazi baaqi hain. Zara andaza farmae'n ke ek too Sahaba Ikram رضوان الله عليهم اجمعين par intehaai juraat se hamla aur phir Nabi ﷺ ki is 'pusht se dehne' waali hadees ko kaha'n fit kare'nge? Bas apne aapko saheeh saabit karne ke liye Sahaba Ikram رضوان الله عليهم اجمعين hatta ke Nabi ﷺ ko bhi naa chhoda gaya. Aise mein ham inke liye sirf hidaayat ki dua hi kare'nge.

Abh asbaat<sup>125</sup> e Raful Yadain ka sabot hadees e Nabawi ﷺ ke aaine mein mulaaheza farmae'n: Hazrat Naafe رضي الله عنه riwayat karte hain ke Hazrat Abdullah bin Umar رضي الله عنه jab namaz shuru karte aur jab (ruku jaate aur ruku se sar uthaate hue) *Samiallahu liman hamida* kehte to phir dono'n hath uthaate aur jab (3 ya 4 raka'ato'n waali namaz mein) 2 raka'at ke baath uthte tab bhi dono'n hath uthaate aur farmate ke Nabi e Akram ﷺ isi tarha kiya karte the.<sup>126</sup>

Note: Isi mauzu ki aur bahot si ahadees hain, lekin yaha'n tawaalat ke dar se nahi likh rahe hain. Waise bhi Bukhari ki sirf ek hadees hi kaafi hai aur hawaala jaat ke liye koshish ki hai ke ziyaada se ziyaada Bukhari o Muslim ki ahadees hi pesh ho'n. Kyou'nke in dono'n kitabo'n ko duniya bhar ke musalman QeK ke baad saheeh tareen kutub maante hain. Inki hadees ke baad koi aur daleel suraj ko chiragh dikhane ke mutaradif<sup>127</sup> hai.

Janna chhahiye ke Raful Yadain ruku se phle aur baad ek sabit shuda amal hai aur ye amal mansooqh nahi hua hai.<sup>128 129</sup>

<sup>125</sup> T: Saboot, Daleel

<sup>126</sup> Bukhari

<sup>127</sup> T: Do aise alfaaz jinke maane ek hi ho'n.

<sup>128</sup> Faizul Baari: V2 P225 (Anwar Shah Kashmiri رحمه الله)

Al Urf ash Shazee: P125 (Badar Alam Merathi)

<sup>129</sup> Raful Yadain – Qaeleen o Faeleen Ke Dalaael mein is mauzu ki tafseel dekhi jaa sakti hai. Ye kitab Rehan



## 12. Ameen Bil Jahar Se Be-raghabti:

Namaz ke dauran Ameen bil Jahar (oonchi awaaz se amen) jiski kuch log bahot ziyaada muqhalefat karte hain aur masjid se nikaal dene par tul jaate hain. Halaa'nke is baare mein saheeh mauqaf kya hai? Ye hadees ki raushni mein khud ba-khud khul jaaega. Chunache Hazrat Abu Huraira رضي الله عنه farmate hain ke Nabi ﷺ ne farmaya: Jab Imam amen kahe to tumbhi ameen kaho, jiski ameen (ki awaaz) farishto'n ki ameen ke sath mil jaae (muwafiq ho jaae) iske guzishta (sagheera) gunah baqash diye jaate hain.<sup>130</sup>

Isi tarha Hazrat Wael bin Hajar رضي الله عنه kehte hain ke Nabi e Akram ﷺ jab وَلَا الضَّالِّينَ kehte to phir Aap ﷺ oonchi awaaz se ameen kehte.<sup>131</sup>

Alfaaz hain: وَرَفَعَ بِهَا صَوْتَهُ Yaani Buland Awaaz Se.

Yaha'n aap ghaur se dekhe'n to haqeeqat khul jaati hai aur phir isi tarha ki kai doosri ahadees bhi milti hain, hatta ke Nabi ﷺ ne ye bhi farmaya ke yahoodiyo'n ko hamse jin baato'n par chidh aati hai wo ye hain ke Allah ne hame'n hafta ke badle mein Juma a'ataa farmaya, phir tabdeeli e qibla, phir farmaya ke hamare ek doosre ko salam kehne aur ameen se bhi yahoodiyo'n ko chidh hai. Abh aap khud hi andaaza farmaa le'n ke hamare bhai oo'nchi ameen kehne waalo'n ki kitni muqhalefat karte hain. Wo ye kyou'n karte hain, wo ye kyou'n nahi sochte ke kahee'n yahoodiyo'n se mushaabeat mein naa pakde jaae'n.

AJ ek saabit shuda amal hai, jo bahot saarey Sahaba Ikram رضوان الله عليهم أجمعين ki kadiyo'n se bayan kiya gaya.<sup>132</sup> Saheb e Fathul Qadeer aur inke shagird e Rasheed Ameer Alhaaj ne Sharha Meeniya al Musalla mein AJ ke sabit hone ki taeed ki hai aur kaha hai ke bahot saari tehqiqaat ke baad ham muttafiqa taur par is nateeje par paho'nche hain ke Ameen aahista kehne waali hadees zaef hai.<sup>133 134</sup>

## 13. Jalsa e Isteraahat Ka Bayan:

Hazrat Maalik bin Huwairis رضي الله عنه se riwayat hai ke unho'n ne Nabi ﷺ ko namaz padhte dekha, Aap ﷺ jab namaz ki taaq raka'ato'n (yaani pehli aur teesri) mein hote to (doosre sajde ke baad) thodi der baith-te (yaani Ji karte) phir qiyam ke liye khade hote.<sup>135</sup>

Lekin hamare ye bhai naa hi aisa karte hain naa hi karne ki targheeb dilate hain. Abh aap hi bataa'en ke ham inhe'n khush rakhe'n yaa Nabi ﷺ ki sunnat par amal kare'n?

## 14. Duraan e Tasshahud Ungli Uthaane Ka Bayan:

Hamare yaha'n dauran e tasshahud ungli uthaane yaa hilaane ko bahot hi qabeer fel samjha jaata hai, jiski muqhalefat karne mein hamare bhai pesh pesh rehte hain, jabke iski haqeeqat ham 2 ahadees se waazeh kar dete hain. Allah Ta'ala inhe'n amal ki taufeeq a'ataa farmae. Ameen

- a) Hazrat Abdullah bin Zubair رضي الله عنه farmate hain ke Rasool Allah ﷺ jab attahiyyat mein baithte to daaya'n hath daae'n ghutney par aur baaya'n hath baae'n ghutne par rakhte aur apne anghote ko apni darmiyaani ungli par rakhkar halqa banaate hue shahaadat ki ungli oopar uthaate.<sup>136</sup>

Wazaahat: Ahadees mein anghusht e shahaadat kalmia e shahaadat ke waqt uthaane ki koi saraahat nahi, lehaaza tasshahud se lekar aaqhir tasshahud tak musalsil uthai jaae, asal sunnat yehi hai.

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*Cheema, o Bangalore se shaae hui hai. Taleef: Abu Adnan Muneer Qamar*

<sup>130</sup> Bukhari

<sup>131</sup> Abu Dawood

<sup>132</sup> Ibne Majja; Abu Dawood; Nisai; Jaame Tirmizi aur Saheeh Ibne Hibban

<sup>133</sup> Sharha Wigaaya: V1 P197 (Abdul Hai Luckhnawi)

<sup>134</sup> Buland awaaz se Ameen kehne ke sabot aur mane-een ke eterazaat ke jaeza par mushtamil kitab banaam Ameen by Abu Adnan Muneer Qamar (printed; Maktaba Kitab o Sunnat, Rehan Cheema laaeq e mutalea hai)

<sup>135</sup> Bukhari

<sup>136</sup> Muslim



- b) Hazrat Naafe رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya ke: Anghusht e shahaadat uthaana shaitan ko talwar yaa nezaah maarne se ziyaada saqht hai.<sup>137</sup>

Abh faisla hame'n karna hai ke shaitan ko talwaar maare'n yaa isse dosti kare'n!

### 15. Farz Namaz Ke Baad Hath Uthaakar Ijtemaai Dua Karna:

Kuch aisa hi maamla har farz namaz ke baad hath huthaa kar dua karne ka bhi hai. Ye riwaaj sirf barre-sagheer hind o paak mein hi hai aur ye sareehan khilaf e sunnat hai. Aa tak ye log is tarha se ijtemaai dua par koi hadees pesh nahi kar sake. Jokey inki hat-dharmi aur zid ka mu'n bolta sabot hai. Isi tarha farz namaz ke baad sar par hath rakh kar bhi chand log kuch dua padhte paae gae hain. Inka ye amal bhi bida'at hai aur kisi hadees se qhata'an sabit nahi. Dar-asal jo zikr o azkaar ahadees mein waarid hue hain unse door bhaak kar idhar udhar taamak toiyya'n maarna inki aadat si ban gai hai. Baaz logo'n ko namaz se salam pherne ke faruan baat daae'n baae'n logo'n se musaafaha karte bhi dekha gaya hai, jokey ek ghair shabit shuda amal hai.

### 16. Namaz e Panchgaana Aur Juma Ki Raka'ate'n:

Chalte Chalte, zara namaz e panchgaana aur juma ki raka'ato'n ki ta'adaad ka jaeza lete chale'n. Ye kuch is tarha se ho'ngi.

Abh in logo'n ne jo Isha ki 17 raka'ate'n pakki kar rakhi hain aur isi tarha doosri namaze'n hain, jinka haal aapke saamne hai aur bil-khusoos juma ke din juma ki namaz ke sath ehtiyaati Zohar padhne ka jo riwaj hai, iski kya haqeeqat hai? Ye kehte hain ke agar juma qabool naa hua to Zohar to qabool hogi. Abh inse kaun pooch eke bhai agar Zohar yaa isi tarha doosri namaze'n qabool naa hue'n to phir kya karoge?

### 17. Namaz e Fajar Ki Sunnat'n Ka Masla:

In logo'n mein aksar dekha jaata hai ke be-shak jamat khadi ho chuki ho lekin phir bhi ye log peeche aakar ilaaheda khade hokar sunnate'n padhna shuru kar dete hain, jabke ye amal hadees e paak ke khilaf hai kyou'nke Nabi ﷺ ka farman hai ke: Jab aqaamat kehdi jaae to jis namaz ki aqaamat kahi gai ho iske alaawa doosri namaz nahi hoti.<sup>138</sup>

Magar hamare ye bhai maante hi nahi aur jamat ke dauran hi murgh aur kawwe ki tarha tho'nge maar maar kar 2 raka'te padh lete hain. Jabke ye log jaldi is liye karte hain ke ek zaeef riwayat ke mutabiq fajar ke baad se lekar tuloo e aftaab tak koi doosri namaz nahi hoti. To iskey liye ye to zaroori nahi ke aise waqt mein namaz adaa ki jaae, jab wo qabool hi naa ho aur agar phir himmat hai to tuloo e aftaab tak intezar kar le'n aur phir sunnate'n adaa kar le'n. Haqeeqat ye hai ke ye sab mushkilat hamne khud apne liye paida kar rakhi hain, jabke doosri jagah par Nabi ﷺ ne iska saada saa hal bataaya hai.

Chunache Hazrat Qais bin Umar رضي الله عنه kehte hain ke Nabi e Akram ﷺ ne subha ki namaz ke baad ek aadmi ko 2 raka'ate'n padhte dekha to farmaya kya subha ki namaz 4 raka'at hai? Is admi ne arz kiya ke maine farz namaz se pehle ki 2 raka'ate'n (sunnate'n) nahi padhi thee'n, lehaza abh wo padhi hain. Rasool Allah ﷺ ye jawab sunkar khamosh ho gae (yaani iski ijaazat dedi).<sup>139</sup>

Wazaahat: Sahabi ke kisi fel par Nabi ﷺ ka khamosh rehna, mohaddiseen e ikram ke nazdeek inki istelah mein *Sunnat e Taqreeri* kehlaata hai. Abh faisla aap ke hath mein hai, kyou'nke:

*Ham Agar Arz Kare'nge To Shikayat Hogi*

<sup>137</sup> Musnad Ahmad

<sup>138</sup> Muslim

<sup>139</sup> Abu Dawood; Tirmizi

## 18. Witar Ki Namaz Ka Bayan:

Abh ham witar ki namaz ki taraf aate hain. Witar ki namaz dar-asal tahajjud ki namaaz ka hissa hai. Lekin ummat ki asaani ke liye Nabi ﷺ ne isey isha ke sath padhne ki ijaazat marhammat farmai hai. Abh raha ye maamla ke witar kis tarha adaa kiye jaae'n? To jo tareeqa hamare yaha'n marwajja hai ke Maghrib ki tarha 3 raka'ate'n adaa Karli jaae'n. Sirf teesri raka'at mein hath uthaakar (Raful Yadain se) farq kiya jaata hai. Halaa'nke ye tareeqa kisi bhi saheeh hadees mein nahi hai.

Jabkey hadees mein to ye hai: Hazrat Ayesha ؓ kehti hain ke Rasool Allah ﷺ ne farmaya: 3 witar (namaz e Maghrib ki tarha) naa padho, balkey 5 yaa 7 padhlo (namaz e Maghrib ki tarha 2 tassshahud aur 1 salam se 3 witar padhkar) Maghrib ki namaz se mushabehat naa karo.<sup>140</sup>

Shayad isi hadees ke pesh e nazar ye log teesri raka'at mein hath uthaa kar (Maghrib aur Witar ke darmiyan) farq paida kar lete hain, halaa'nke farq paida karne ke liye is khud saaqhta tareeqe ko chhod kar sunnat par amal kiya jaae to ziyaada behtar hai. Taakey sawab bhi ho aur ataa-at bhi, naa ke bida'at ko apnaane ka gunah mile. Wo tareeqa you'n nahi:

- a) Hazrat Ayesha ؓ farmati hain ke Rasool Allah ﷺ namaz e Isha ke baad fajar se qabl 11 raka'at adaa farmaya karte, har 2 raka'at ke baad salam pherte aur aqhir mein 1 raka'at adaa karke witar banaa lete.<sup>141</sup>
- b) Hazrat Ayesha ؓ farmati hain ke Rasool Allah ﷺ jab 3 witar padhte to sirf aqhri raka'at mein baithte.<sup>142</sup>
- c) Hazrat Ayesha ؓ farmati hain ke Rasool Allah ﷺ Qiyam ul Lail mein 13 raka'at adaa farmate, jinme 5 witar hote aur witar padhte hue Nabi ﷺ sirf aqhri raka'at mein hi tassshahud farmate.<sup>143</sup>

Mundarja baala ahadees mein witar adaa karne ke 2 tareeqe aae hain. Awwal ye ke witar (3 adaa karne ho'n to) pehli 2 raka'ate'n ilaaheda karke padhi jaae'n aur aqhri raka'at ko akela (witar) karke padha jaae.

Note: Witar ka lafzi matlab hi ek yaani taaq hai aur doosre tareeq mein witr'o'n ki (jitney bhi padhe jaae'n yaani 3, 5 waghaira mein) kisi raka'at mein tassshahud naa baithe'n (jaise 2<sup>nd</sup> aur 4<sup>th</sup> raka'at mein attahiyyat baitha jaata hai) aur sirf aqhri raka'at (yaani 3<sup>rd</sup>, 5<sup>th</sup> waghaira) mein tassshahud baith kar namaz ka iqhtetam kardiya jaae. Lekin hamare bhaiyyo'n ko shayad in saheeh ahadees se sabit shuda tareeqo'n ki bajaaye doosre tareeqo'n ka ilm hai, go inhe'n khud bhi maloom naa ho ke inka ma'aghuz<sup>144</sup> kya hai.<sup>145</sup>

## 19. Taraweeh Ki 20 Raka'ate'n:

Ham musalman saal mein Ramzan ul Mubaarak ke mahine mein rozey rakhne ke sath sath Taraweeh ki sunnat bhi adaa karte hain. Magar hamare yaha'n is amal ko sunnat samajhkar to kiya jaata hai. Magar sunnat tareeqe par nahi kiya jaata. Kyou'nke Masnoon a'adad e taraweeh to 8 hi hai aur iske sath witar khuwah 1, 3 ya 5 jitne bhi padh le'n.

Yaha'n par bhi wazeh kar de'n ke namaz e taraweeh dar-asal namaz e tahajjud hi hai. Lekin Nabi ﷺ ne (khud jin par ye namaz e tahajjud farz thi aur saari umar Aap ﷺ adaa karte rahe) ummat ki asaani ki khaatir isey Isha ke sath padhne ki ijaazat dedi. Lehaza ham dekhte hain ke Nabi ﷺ ki sunnat ke mutabiq ahadees mein jaha'n bhi zikar aaya hai to 8 taraweeh ka hi aaya hai. Iski ek misaal to sabeq mein Hazrat Ayesha ؓ se marwi Bukhari aur Muslim ki riwayat (witar ke masla mein) ham pesh kar chuke hain aur deegar you'n hain:

<sup>140</sup> Dar e Qutni

<sup>141</sup> Muslim

<sup>142</sup> Mustadrak Hakim

<sup>143</sup> Bukhari & Muslim

<sup>144</sup>

<sup>145</sup> Raka'at Namaz e Panchgaana o Juma o Witar ke naam se kitab bhi Rehan Cheema o Bangalore se shaae ho chuki hai. Taleef Abu Adnan Muneer Qamar

- a) Hazrat Ayesha رضي الله عنها se Hazrat Abu Salma bin Abdur Rahman رضي الله عنه ne poocha ke Rasool Allah ﷺ ki Ramzan mein raat ki namaz kaisi hoti thi? To Hazrat Ayesha رضي الله عنها ne jawab diya ke Rasool Allah ﷺ Ramzan aur Ghair Ramzan mein raat ki namaz 11 raka'to'n se ziyaada naa padhte the. 4 raka'at padhte aur inke tool o husn ka kya kehna. Phir 4 raka'at padhte jinke tool o husn ka kya kehna, phir 3 raka'at witar adaa farmate.<sup>146</sup>

Abh raha masla 20 raka'at taraweeh ka to ye kisi Saheeh o Marfu'u hadees se sabit nahi hai aur naa hi kisi a'adad e moiyyan ki qaid hai. Saheeh sunnat 8 raka'at hi hai, lekin agar koi ziyaada padhna chhahe to mumaaneat nahi hai. Magar 20 raka'at maqhsos kar lena bhi koi masnoon fel nahi hai. Ye jo kaha jaata hai ke Hazrat Umar Farooq رضي الله عنه ke daur mein 20 taraweeh padhi jaati thee'n ye to saheeh hai ke Hazrat Umar Farooq رضي الله عنه ne ijtemaai taraweeh ki adaaegi ko pasand farmaya tha.

Magar 20 raka'at padhne ka hukam bhi Hazrat Umar Farooq رضي الله عنه ne diya ho, ye baat aaj tak koi saabit nahi kar saka. Kyou'ne ye baat aapne farmai hi nahi thi. Aur ye kaha jaae ke 20 raka'at padhi jaati thee'n to maana jaa sakta hai ke Hazrat Umar Farooq رضي الله عنه ke daur mein aisa hota ho, lekin awaal ye ke aapka hukam naa tha aur doosra ye ke aapke ilm mein bhi thaa yaa nahi ye bhi malum naa ho saka hai. Aur phir choonke Nabi ﷺ se 8 raka'at sabit hain, lehaza Hazrat Umar Farooq رضي الله عنه se is baat ki ummeed nahi ki jaa sakti ke wo sunnat ki muqhalefat ka hukam de'nge.

Balkey inka 2 Sahaba Ikram رضوان الله عليهم أجمعين Hazrat Ubai bin Ka'ab aur Hazrat Tameem e Daari رضوان الله عليهم أجمعين ko 11 raka'ate'n padhane ke hukam dena saheeh hadees se sabit hai.<sup>147</sup>

Nabi ﷺ ne zindagi mein wirf 2 martaba ye namaz padhai<sup>148</sup> (iska naam taraweeh ki namaz nahi tha, balkey Qiyam ul Lail tha) wo bhi sirf 11 raka'at padhai thi. Hazrat Abu Bakar رضي الله عنه ke zamane mein ye namaz ba-jamat nahi padhai gai. Hazrat Umar Farooq رضي الله عنه ke zamane mein jab Sahaba Ikram رضوان الله عليهم أجمعين chooti chooti toliyo'n mein namaz padhte dekhe gae to Hazrat Umar Farooq رضي الله عنه ne Hazrat Ubai bin Ka'ab رضي الله عنه se kaha ke ye ek acchi bida'at hai, isey jamat ke sath Ramzan mein padhne ka hukam diya.

Ek risaala mein tarjuma karte waqt aur isse phele Sunan Abu Dawood chaapte waqt 20 raato'n ki bajaae 20 raka'ate'n likh diya aur isi par amal hona shuru hogaya.<sup>149</sup> Lekin ye amal jinke naam se shuru hua, yaani Hazrat Umar Farooq رضي الله عنه ke inke zamane mein 20 raka'at ka hukam diya gaya, ye saraasar be-buniyad hai aur Hazrat Umar Farooq رضي الله عنه ne ye namaz khud bhi ba-jamat padhi ho, iska kahee'n bhi saboot nahi milta.

Hanafi Mohaddis Shaikh Abdul Haq Mohaddis Dahelwi farmate hain: Ke aaj kal padhi jaane waali 20 raka'at taraweeh ka Nabi ﷺ se koi saboot nahi milta. Ibne Abbas رضي الله عنه a'an shaiba waala 20 raka'at ka qaul zaeef hai, jo Hazrat Ayesha رضي الله عنها ki saheeh hadees se takraata hai.<sup>150</sup> Isi tarha ulama e ahnaaf ki kitabo'n se saaf zaahir hai ke 20 raka'ato'n waali hadees zaeef hai. Saboot ke taur par darj e zail hawaala jaat maujood hain, tafseel dekhi jaa sakti hai.

- a. Mujtahid Allama Kamaal ibnul Hamam Hanafi: Fathul Qadeer: P250
- b. Mulla Ali Qari: Mirqath Sharha Mishkat
- c. Allama Zeli Hanafi: Nasbur Raaya Fee Taqhreej Ahadees al Hidaaya: V1 P293
- d. Allama Tahtaawi: Durre Muqhtar: P216
- e. Abu Saud Misri: Sharha Kanz: P265

<sup>146</sup> Bukhari

<sup>147</sup> Muwatta Imam Malik

<sup>148</sup> T: Jamat se namaz

<sup>149</sup> Is aur aisi hi ba-kasrat tehrifaat ki tafseel ke liye dekhiye: Andhi Taqleed o Ta'assub Mein Tehrifaat Kitab o Sunnat taleef Abu Adnan Muneer Qamar

<sup>150</sup> Fateh Sirr al Mannan: P227

- f. Allama Abu Taiyyab Muhammad bin Abdul Qadir Sindhi Madani Hanafi Naqshbandi: Shaareh Tirmizi: P423
- g. Allama Anwar Shah Kashmiri: Al Urf Ash Sahzee: V1 P329
- h. Ain ul Hidaaya: V1 P563
- i. Noor ul Hidaaya: P133
- j. Maulana Yusuf Kandhelwi, Ameer Tableeghi Jamat apni kitab Hayaat e Sahaaba رضوان الله عليهم أجمعين V3 Page 165-168 Baab Taraweeh mein is baat ka iqrar karte hain ke Taraweeh sirf 8 raka'at hai. Is poorey baab mein inho'n ne 20 raka'at ka kahee'n zikar hi nahi kiya.<sup>151</sup>

## 20. Namaz Mein Janwaro'n Ki Mushabehat:

Isi tarha Nabi ﷺ ne namaz ke dauran chand umoor ki taraf tawajje dilaai hai. Ke inki mushabehat janwaro'n se hai aur inse bachne ka hukam diya hai, jokey darj e zail hai:

- a. اسنيطان الابل Baadey mein ount ki tarha apni jagah maqhsos kar lena
- b. افنراش الكلب Kuttey ki tarha zameen par agle baazu aur kohniyaa'n bichaalena
- c. التفات الثعلب Lomdi ki tarha idhar udhar jhaa'nkna
- d. نقرة الديك او نقرة الغراب Kawwe yaa murghi ki tarha tho'ngey'n maarna, yaani jaldi jaldi sajde karna
- e. Gadhey ki tarha dauran e ruku sar jhukaana
- f. Ghodey ki tarha dauran e ruku sar uthaa dena

Abh is tafseel ko madde nazar rakh kar faisla kar le'n ke kya aurat bich aur simat kar namaz padhne ki koshish mein hath aur kohniya'n zameen se naa lagaaegi? Aur raane'n pet se naa lage'ngi? Kya ye janwaro'n se mushabehat ka amal nahi hai? Abh bhi waqt hai hamare yaha'n barre-sagheer hind o paak ki khawateen apni namaze'n durust karle'n. Qudrat dobara mauqaa naa degi.<sup>152</sup>

1. Namaz Ke Baare Mein Hanafi Mazhab Ke Fatwe:
  - a. Kutta Najis ul Ain nahi, kutte ki khaal dabaaghat<sup>153</sup> ke baad paak hai.<sup>154</sup>
  - b. Ek Caho'ntai se kam najaasat paho'ncne tak kapda paak hai.<sup>155</sup>
  - c. Najaasat aaluda kapde ki najaasat ek chaho'ntai tak paho'ncne ke baad bhi isey pehen kar namaz padhne se nama ho jaaegi. Yehi hukam badan ka bhi hai. Kuch kam caho'ntai badan tak agar paleedi lagi ho to namaz ho jaaegi.<sup>156</sup>
  - d. Bheegi hui khajoor ke sheere (nabeez<sup>157</sup>) se bhi wazu ho jaata hai.<sup>158</sup>
  - e. Wazu ke a'azaa ko ulta seedha dhona se bhi wazu ho jaata hai.<sup>159</sup>

<sup>151</sup> Namaz e Taraweeh ke zer e unwaan bhi ek mufassil kitab Rehan Cheema aur Bangalore se shaae ho chuki aur qabil e mutalea hai, taleef Abu Adnan Muneer Qamar

<sup>152</sup> Sabeqa az Zikr idaaro'n ne muallif mazkurah ki edit karda Maulana Muhammad Haneef Manjakoti ki ek kitab Mard o Zan Ki Namaz Mein Farq? Bhi shaae ki hai jo khawateen o hazraat sabhi ke liye qabil e mutalea hai.

<sup>153</sup> T: Charm-saazi

<sup>154</sup> Durre Muqhtar: V1 P38

<sup>155</sup> Durre Muqhtar: V1 P55

<sup>156</sup> Hidaaya: V1 P75

<sup>157</sup> T: Khajoor ya taad ka taaza arq, wo sharaab jo kharma aur jau se banti ho.

<sup>158</sup> Durre Muqhtar: P20

<sup>159</sup> Durre Muqhtar: P22

- f. Bajaae Allahu Akbar kehne ke doosri kisi zuban mein iska tarjuma (Allah A'azam, Allah Buzrug Taraast waghaira) kehde to bhi durust hai.<sup>160</sup>
- g. Ruku o Sujood mein agar ta'adeel yaani itmenan naa kare to namaz faasid naa hogi.<sup>161</sup>
- h. Sajde mein peshani zameen par lag jaae aur dono'n paou'n ki koi ek hi ungli zameen par lag jaae to kaafi hai.<sup>162</sup>
- i. Qasadan attahiyyat jitna baith kar goz maardey (hawaa khaarj karde) to namaz poori hogi.<sup>163</sup>

## 21. Tazkirah Chand Bida'at Ka:

Aapki ittela ke liye hamne chand bida'at ka zikar muqhtasaran zeil mein kar diya hai, jabke tafseel se ye baate'n aapko meri doosri kitaab *Bida'at Aur Inka Ta'aruf* mein mil sakti hain. Jisme taqreeban 100 bida'at e marwajja mazkoor hain, lehaza mazed malumaat ke liye kitab e haaza ka mutalea kiya jaa sakta hai.<sup>164</sup>

### a. Eid Milad un Nabi ﷺ ke Jalse:

Iski buniyad 7<sup>th</sup> sadde hijri ke shuru mein Muzaffaruddin Shah e Arbil ne rakhi. Jo bhaando'n aur gaane waalo'n ko jama karta, gaana sunta aur khud naachta tha. Aise shaqs ke fisq aur gumrahi mein koi shak nahi hai. Is jaise ke fel ko kaise rawaa samjha aur is par kaise etemaad kiya jaa sakta hai?<sup>165</sup>

Mehfil e Milaad ke jawaz ka fatwa dene waala Abul Khattab Umar bin Al Hasan<sup>166</sup> iske liye mawaad jama karne waala ek duniya parast jhoota aur be-deen aadmi tha. Badshah ne iske sile mein isko 1000 ashrafiya'n inam mein di thi.<sup>167</sup>

Hafiz Ibne Hajar Asqalaani ne likha hai ke Maine tamam logo'n ko iske jhootey aur zaeef hone par muttafiq paaya.<sup>168</sup>

### b. Quran Khuwani:

Hamne Quran Ko Samajhne Ke Liye Asaan Kar Diya,  
Pas Hai Koi Is Quran Se Naseehat Pakadne Waala.<sup>169</sup>  
Kya Hua In Logo'n Ko Ke Quran e Majeed Mein Ghaur  
o Fikar Nahi Karte, Kya Inke Dilo'n Par Taale Lagey  
Hue Hain?<sup>170</sup>

وَلَقَدْ تَرْكَنَاهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ  
أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

In ayaat ke bar-aks musalmano ko taleem di jaa rahi hai ke Quran ka padhna aur samajhna asaan nahi hai. Jab padhte hi nahi to samajhne ka sawal hi paida nahi hoga. Is tarha se jis maqsad e azeem ke liye iska nuzool hua, isey logo'n ne pas e pusht daal diya. Iska istemal sirf Quran Khuwani, Qasme'n Uthaane, Amalaiyaat Karne, Ta'aweez Gandey Karne, Bimaaro'n koi ski hawaa dene aur Murdo'n ko baqashwaane waghaira ke liye istemal kar rahe hain. Quran Khuwani ka tareeqa jo murdey baqashwane ke liye raej kiya gaya hai, ye Allah aur Rasool ﷺ ke farmameen ke bilkul bar-khilaf aur 100 feesad bida'at hai. Kyounke ye 7<sup>th</sup> sadde ki ejaad hai. Ye Nabi ﷺ, Khulafa e Rashedeen aur Chaaro'n Imaamo'n, kisi se bhi sabit nahi hai. Roz e Mehshar Nabi ﷺ Allah ki adaalat mein jo gawahi de'nge wo Quran ki zuban se sunle'n:

Aur Rasool, Allah Se Kahe'nge Ke Aye Parwardigaar!  
Beshak Meri Ummat Ne Is Quran Se Doori Ko  
Pakadliya.<sup>171</sup>

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

<sup>160</sup> Durre Muqhtar: P74

<sup>161</sup> Durre Muqhtar: P72

<sup>162</sup> Durre Muqhtar: P70

<sup>163</sup> Durre Muqhtar: P71

<sup>164</sup> Printed Tauheed Publications, Bangalore

<sup>165</sup> Fataawa Rasheediya: P132

<sup>166</sup> P633

<sup>167</sup> Tareeqh Ibne Qhalkaan: P381

<sup>168</sup> Lisan ul Mizaan: V4 P295

<sup>169</sup> Surah Qamar: 17, 22, 32, 40

<sup>170</sup> Surah Muhammad: 24

<sup>171</sup> Surah Furqan: 30

Yaani Quran to padhte the, lekin samajhne se be-niyaaz hokar rasma-rasmi mein bida'at ki soorat mein padha karte the.

#### c. Khatam e Quran e Majeed:

Ye bhi Quran Khuwani ka doosra tareeqa hai. Is mehfil mein sirf 1 Quran ko ajzaa ko mehfil ke hazereen mein taqseem karke inhe'n padhaa jaata hai aur aqhir mein jis shaqs ke liye ye khatam karaaya jaata hai iske liye dua ki jaati hai. Lekin Dafa'a e mushkilaat ke liye aisa karna Nabi ﷺ aur Sahaba Ikram رضوان الله عليهم أجمعين ke daur mein qhata'an sabit nahi hai.

#### d. Ujrat Par Quran Padhwaana:

Is bida'at ke liye karobaar mein barkat ki gharz se Quran ki tilaawat Qaari aur Hafiz Sahebaan se karaai jaati hai. Gharo'n ko jaadu toney aur bimari waghaira se mehfooz rakhne ke liye bhe aisa karte hain. Quran se ye faaedezy zaroor hote hain, magar jis waqt koi ye tilaawat khud kare naa ke ujrat par kisi se karwaae. Ujrat par tilaawat o Quran Khuwani gunah hai.

#### e. Shabeena:

Ek baat isse qabl ibteda mein bhi guzri hai ke Quran ko kitne dino'n mein khatam karna chhahiye, lehaza is par daleel hazir e khidmat hai:

- i) Hazrat Abdullah bin Umar ؓ farmate hain ke Rasool Allah ﷺ ne farmaya ke: Jisne 3 raat se kam waqt mein Quran khatam kiya wo Quran ko nahi samjha.<sup>172</sup>
- ii) Hazrat Ayesha ؓ farmati hain ke main nahi jaanti ke Rasool Allah ﷺ ne kabhi ek raat mein mukammal Quran khatam kiya ho. Naa hi Nabi ﷺ ne poori raat qiyam mein guzaari ho, naa hi Ramzan ke alaawa kisi mahine ke poore rozey rakhe ho'n.<sup>173</sup>

Abh 1 raat mein shabeena karwaana aur Auliya Allah ka 1 raat mein kai kai Quran e Paak padhna durust hai yaa Nabi ﷺ ka amal o farmaan? Faisla ghair-jaanibdaar<sup>174</sup> dil o dimagh se khud kar le'n. Haqeeqat ye hai ke jab bhi kisi qaum ne apni taraf bheje gae paighambar ki talimaat ko jhutlaaya hai to phir wo hidaayat se phir jaati hai.

Is tarha aaj ham Nabi ﷺ ki ahadees ko chhod kar apni man-maani karna shuru karde'n aur deen mein nae tareeqe waza'a kar le'n to phir hidayat ka sawal hi paida nahi hota. Balkey har taraf bida'at ke darwaze khulte chale jaae'nge aur yehi wo cheez hai jisse barakaat e ilaahi uth jaati hain. Kyou'nke ek riwayat ye bhi hai ke jis jagah ek bida'at raaej ho, waha'n se ek sunnat uthaa li jaati hai.

Abh aap khud andaaza lagaa le'n ke hamare yaha'n kis qadar bida'at o khurafaat hain. To phir kitni sunnate'n uthi ho'ngi aur log kaise sunnat kea mil ban sake'nge? Ye hamare liye fikr aur tehqeeq ka waqt hai, bajaee iskey ke ham waqt ko muqhalefat aur munaazera baazi mein zaae kar de'n.

Jis tarha hamare ulama ne namazo'n ki adaaegi mein Sunnat e Rasool ﷺ ko tark karke apne khud-saaqhta tareeqo'n ko raaej kar rakha hai. Isi tarha bahot saari rusumaat ko bhi janam diya hai, jinka isalm se koi talluq nahi. Ye saraasar bida'at hain, jinki fehrist ne shaitan ki aant ki tarh ummat e muslima ko gher rakha hai. Jin bida'at ke bare mein bahot saari kitabe'n likhi jaa chuki hain.

Main yaha'n sabka zikar karne se to raha. Chand aisi rusoom jinhe'n ye log shiddat se apnaae hue hain, inhe'n sirf *Telegraphic* zuban mein likhne ki koshish kar raha hu'n. Aaj bhi hamare shaher (balkey barre sagheer) ke choti ke ulama apne mafaad ki khatir musulmano ko gumrah kar rahe hain. Jaise Eid Milad un Nabi ﷺ, Rabi ul Awwal ke bayanaat ki booking chand mahine pehle karaani padti hai.

<sup>172</sup> Bukhari

<sup>173</sup> Musnad Ahmad; Abu Dawood

<sup>174</sup> T: Nuteral, Unbiased

Jiski koi daleel maujood nahi naa ye kisi hadees se saabit hai. Jo daleele'n Quran o Hadees mein milti hain, wo zikar kar deta hu'n, taakey faisla aap khud kar'en ke sach kya hai aur jhoot kya hai?

#### f. Shab e Baraa-at:

Shaban ki 15<sup>th</sup> raat ko Sahb e Baraa-at ka naam diya gaya hai. Is raat ko halwey pakaae aur khaae jaate hain, is bahane se ke Aap ﷺ ke ghazwa e ohad mein dandaan e Mubarak Shaheed hue the, jiski wajah se Aap ﷺ ne halwa tanaawul farmaya tha. To is sunnat ko poora karne ke liye aaj ke musalman is raat ko halwa khaate hain. Aur nafli ibaadat ka bhi khusoosi inferaadi aur ijtemaai taur par ehtemaam kiya jaata hai. Ghazwa e ohad Shawwal mein hua naakey Shaban mein. Tareeqhi etebaar se ye bilkul ghalat hai, is raat ki munasebat se jitni bhi ahadees warid hui hain, ittefaq se wo saari zaeef hain.

Aur ek hadees ko mohaddeseen ne Saheeh bhi qarar diya hai to isse is raat mein kisi qism ki ibaadat jo khas kar lene ka qhata'an koi saboot nahi milta.

#### g. Jashn e Shab e Meraj:

Rajat ki 27<sup>th</sup> raat ko barre-sagheer ke musalmano ki aksariyat Shab e Meraj manaati hai. 2 riwayat-e'n bayan ki jaati hain. Hijrat se 1 saal qabl 17<sup>th</sup> Rabi ul Awwal ki shab ko Meraj karaai gai. Tamam hi kutub e ahadees mein waqea Meraj maujood hai. Lekin Meraj kis tareeqh aur kis maah mein hui, iska pataa nahi chalta. Naa iska koi saboot ke Nabi ﷺ ke zamane mein ya Sahaba Ikram رضوان الله عليهم اجمعين ke daur mein Shab e Meraj manaai gai ho yaa nawaafil ka ehtemaam kiya gaya ho. Ibaadat wohi karni chahiye jo Rasool Allah ﷺ se qaulan, felan aur amalan saabit ho. Saccha aur pakka momin musalman wohi hai, jo apne Rasool ﷺ ke ehkamaat par amal kare. Har musalman ko chahiye ke aisi bida'at ki poori tehqeeq karey, warna in bida'at par amal karne raah e Jahannam par chalne ke baraabar hoga.

#### h. Rajab Ke Kunday:

Rajab ki 22<sup>nd</sup> tareeq ko Hazrat Jafar Sadiq ؑ ke naam ki meethi pooriyo'n waali niyaz dilaakar mannate'n o muraade'n poori ki jaati hain. Wo Nawaasa e Rasool ﷺ Syedna Hussain ؑ ke potey the. Ye bida'at inse mansoob ki jaati hai, halaa'nke unho'n ne Nabi ﷺ ka ye qaul sun rakha tha: Jis kisi ne bhi hamari is shariyat mein nayaa amar ejaad kiya to wo amar mardood hai, na-maqbool hai.<sup>175</sup>

22<sup>nd</sup> Rajab naa hi inki paidaesh ki tareeqh hai aur naa hi inki wafaat ki tareeqh aur naa ye nazar o niyaaz inki zindagi mein hi shuru ki gait hi. Jabkey haqeeqat ye hai ke 22<sup>nd</sup> Rajab ko Hazrat Ameer e Moawiya ؑ ka yaum e wafaat hai. Is liye Raafzi hazraat is din khushi ka ehtemaam karte hain aur hamari ek badi ta'adaad ek Sahabi e Rasool ﷺ ki wafaat ki khushiya'n manaane par tuli hui hai. Ye is liye ke ham tehqeeq ka daaman chhodh kar andhi taqleed ke pujari ban gae hain. Jisse jahalat tapak rahi hai.

Ye rasm sirf hamare barre sagheer mein manaai jaati hai. Jabkey Jafar Sadiq ؑ se mausoom aur mansoob firqa ke afraad jo Arab, Iraq, Misr o Shaam waghaira mein paae jaate hain inme ye rasm kahee'n bhi nahi milti. Ye 14<sup>th</sup> sadee hijri ke Rafziyyo'n waali shaitani bida'at hamare bhaiyyo'n ne iqhteyar kar rakhi hai, jo inhe'n fauran chhod deni chahiye.

#### i. Pandhrawee'n (15th) Shabaan:

Ummul Momineen ؑ se 15<sup>th</sup> Shabaan ki fazeelat sunkar bhi kisi Sahaabi رضوان الله عليهم اجمعين ne is sham ki nafili ibadaat ka ehtemaam nahi kiya. Goya ye Sahaba Ikram رضوان الله عليهم اجمعين par ilzam hai ke is raat ki fazeelat ko jaante hue bhi iska ehtemaam nahi kiya. Jabkey dar-haqeeqat is raat ki maqhsos koi ibaadat saabit hi nahi hai.

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<sup>175</sup> Bukhari & Muslim

Lekin haqeeqat ye hai ke is bida'at ko Shia aur Raafzi hazraat ne raaej kiya, inke 12<sup>th</sup> Imam Mahdi Ghaeb ki paidaesh 14<sup>th</sup> Shabaan hai. Is khushi ko manaate hain aur 15<sup>th</sup> ki raat ko bedaari ki raat mehdi muntazir ke naam arziya'n likh kar dariyao'n mein dallate hain. Taakey wo apna Quran jald lekar aae'n. Jaha'n is *Sunnat* ne janam liya, waha'n to ab is rasm ko janne pehchanne waala koi nahi, lekin hamare mulko'n mein zoro'n se is par umal hota aaraha hai.

#### j. Moharram Ki Rusumaat:

Moharram ul Haraam islami saal ka pehla mahina hai, jisme jaaez andaaz se khushiya'n manaani chhahiye. Lekin logo'n ne iski bajaee is mahina mein bida'at ka aisa silsilaa shuru kar rakha hai, jo byan se bahar hai. Chand ke nazar aate hi siyah libaas pehenna, siyah jhande buland karna, majlis e shahaadat munaqqid karna, nohey<sup>176</sup> aur mirsiyye<sup>177</sup> padhna, 4 paaiyaa;n aur chooley<sup>178</sup> aundhey kardena, aurato'n ka badan se zewarat utaar dena, maatami juloos nikaalna, zanjeero'n aur hcuriyo'n se khud ko zaqhmī karna, ta'aziye aur taboot banana, patta khelna<sup>179</sup>, Hazrat Hussain ؑ aur deegar shohada ki niyaz ka sharbat banana, paani ki sabeele'n lagaana, khichda pakaana, Ashura e moharram ke dauran khushi ki taqareeb na karna, shahaadat ka sog har saal manaana waghaira.

In tamam rusumaat mein ek bhi rasm aisi nahi jo Quran o Hadees se sabit ho. Ye sab musulmano ki laa-ilmī, kam aqali aur jahaalat ke sabab jaari karda hain. Hamare bahot se bhai bahen raafzi hazraat ki dekha-dekhi aur kuch inke wasee propaganda ka shikar hokar inki bida'ati rasmo'n ko adaa karte aarahe hain. Nau-biyaahi<sup>180</sup> aurate'n ashura apne maike mein guzarti hain. Ta'aziyo'n<sup>181</sup> ke neeche se baccho'n aur bimaaro'n ko guzaara jaata hai, jo rasm but-parasti se kam nahi hai. Sabeelo'n ka wo paani jo ghairullah se mansob ho saraa-sar farman e ilaahi وَمَا أَهْلٌ بِهِ لَعُورٌ ki roo se wo paani najis aur na-paak hota hai.

Agar islam mein har saal ayyam e maqhssoosa mein sog<sup>182</sup> manaana jaaez hota to phir ham wafaat e Rasool ﷺ ka sog manaate. Duniya mein musulmano par is gham se badh kar naa to koi gham aaya aur naa aasakeyga. Rusoomaat e moharram sirf bida'at hi nahi, balkey shirk ke zumrey mein aati hain.

#### k. Giyaarwee'n:

Rabi ul Aqhir ki 11 tareeqh ko badey peer sahab, yaani Shaikh Abdul Qadir Jilaani ؒ ke naam se fateha biryani ki deghe'n par dilaate hain. Isi kaam se bahot saare log bakery unhi ke naam se paalte hain. Is dauran deen-farosh mulla in ghai-sharai mehfilo'n mein wa'az o bayan karte hain aur Shaikh Abdul Qadir Jilaani ؒ ko abdiyyat se uthaa kar maqaam e raboobiyyat aur uloohiyyat par bithaa dete hain. Shaikh Abdul Qadir Jilaani ؒ ne apni kitab<sup>183</sup> mein aisi bida'at ko apnaane walo'n ko gumrah qarar diya hai.

Faisla in hazraat ko karna hai key aa to wo apne imam sahab ke sath rahe'n yaa badey peer sahab ke sath (Imam Abu Hanifa ؒ ke shagird Imam Muhammad ؒ aur Imam Abu Yusuf ؒ apne ustad ke 1/3 masaael mein inki muqhalefat karte hain, jabkey Akhbar al Fiqhiya ke tital par likha hua hai ke ret ke zarro'n ki ginti ke baraabar khuda ki la'anate'n us shaqs par hain jo Imam Abu Hanifa ؒ ke qaul ko rad kare. Is surat mein Shaikh Abdul Qadir Jilaani ؒ, Imam Muhammad ؒ aur Imam Abu Yusuf ؒ ka kya hoga, aap khud faisla kar le'n)

Giyaarwee'n bida'at bhi hai aur shirk bhi, jisme ghairullah ke naam ke janwar paley aur zubah kiye jaate hain. Allah ka naam lekar zubah karna kaafi nahi, dil ki niyyat to peeran e peer ki niyaz hoti hai, jisse janwar haram ho jaata hai. Daleel ye farman e Nabawi ﷺ hai: Amaal ka daar o madaar niyyato'n par hai.

<sup>176</sup> T: Rona, Maatam karna

<sup>177</sup> T: Wo nazam jisme shohda e karbalaa ke masaeb aur shahaadat ka zikar ho.

<sup>178</sup> T: Khana pakaane ki jagah

<sup>179</sup> T:

<sup>180</sup> T: Nai naweli dulhan

<sup>181</sup> T: Hazrat Hasan aur Ahle Bait ki turbato'n ki naqal jo moharram ke dino'n mein bataur yadgaar banate hain

<sup>182</sup> T: Maghmoom, Ghamgheen, Maatami haalat mein

<sup>183</sup> Ghuniya at Talebeen: P167-170



Quran ki Surah Baqarah: 173 aur Surah Maeda: 3 dono'n mein is qism ka khana khaane ki saqhti ke sath mumaneat aur tambeeh ki gai hai.

#### **l. Juma Ke 3 Khutbe, Khutba Se Qabl Sunnat Ke Liye Waqfa Karna Aur Baad Namaz e Juma Zohar Ethiyaati Padhna:**

Hazrat Jabir bin Samrah رضي الله عنه se riwayat hai ke Nabi ﷺ juma ke namaz mein 2 khutbe dete the. Inke darmiyan Aap ﷺ baithte the. Quran padhte aur wa'az o naseehat karte. Namaz bhi darmiyan hoti aur khutba bhi darmiyaana hota tha. Jo aaj kal hamare mulla 3 khutbe dete hain ye sunnat se sabit nahi. Jiski wajah se indallah maqbool hone ke liye koi sanad nahi rakhte. Lehaza namaz e juma in bida'at ke sabab zaae ho jaati hai.

Hamare Imam apna pehle khutba jisey wo taqreer kehte hain khatam karke Arbi zuban mein 2 khutbe dene se qabl waqfa baraae adaaegi e sunnat karte hain, ke jisne abhi sunnat naa padhi ho wo padhle. Ye laa-ilmi ki inteza hai, kyou'nke juma ka din farz namaz se pehle siwaae tahiyyatul masjid ke koi sunnat namaz saabit hi nahi hai. Tahiyyatul Masjid to masjid mein daqhi hote hi baithne se pehle adaa karna hai, naakey khutba ke baad. Hanafi maslak ke hisab se arbi khutba ke dauran sunnate'n nahi padhi jaa sakti hain, jiski koi saheeh sanad nahi.

Balkey ye sunnat e Nabi ﷺ ke saraasar khilaf hai. Hazrat Jabir bin Abdullah رضي الله عنه ki riwayat waali hadees, jisme Nabi ﷺ ek admi ko dauran e khutba sunnat padhne ka hukam dete hain aur aisi doosri saheeh ahadees ko jhutlaa kar baraae sunnat (khud-saaqhta) waqfa karna qhattai bida'at hai.

Juma ka teesra khutba to hamare saamne ki paidawaar hai. Iske peeche bhi Allah Paak ki maslehat kaar-farma hai. Ye bida'ati imam, jinka ta'aruf kara chukka hu'n ye be-lagaam ho chukey hain. Mimbar e Rasool ﷺ ki ehmiyat inke dilo'n se nikal gai hai. Ye Nabi ﷺ ki sunnato'n ko pas e pusht daal kar ummat e muslima ko gumrah karne lag gae the.

To Allah Paak ne inke dilo'n mein ek nai ejaad ko janam diya. Wo hai teesra khutba, kyou'nke Allah Paak chhata tha ke ye Mimbar e Rasool ﷺ ki tauheen se baaz ajaae'n aur wo is maqam ki hifaazat aur iski azmat ko bacha sakey. Is gharz se in bida'ati imaamo'n ko mimbar e rasool ﷺ se mehroom kar diya gaya hai.

Adaaegi namaz e juma ke baad ehtiyaatan zohar ki 4 raka'at is gharz se padhna ke agar Allah Ta'ala ne hamara juma qabool naa kiya to Zohar to bharehaal qabool ho jaaegi. Ye saraasar bida'at hai, naato janab Rasool Allah ﷺ ne padhi hai aur naa hi Khulafa e Rashedeen رضوان الله عليهم أجمعين se iske padhne ka jawaz milta hai.

#### **m. Mardo'n Aur Aurato'n Ka Judaa-Judaa Tareeqa Namaz Padhna:**

Ahadees se ye saabit hota hai ke aurat aur mard ki namaz mein koi farq nahi, siwaae jagah, libaas aur satar poshi ke. Jinke ehkamaat saaf alfaaz mein ahadees mein hi maujood hain. Ye baad ek mazboot daleel ke taur par kahi jaa sakti hai. Nabi ﷺ ne farmaya: Namaz is tarha padho, jis tarha mujhko padhte dekhte ho.<sup>184</sup>

Hamare mullao'n ne jaha'n jaha'n bhi mardo'n aur aurato'n ki namaz mein jo farq iqhteyar karne ko kaha hai wo saare ke saare khilaf e sunnat hain. Jiska shumar sirf bida'at mein hi kiya jaa sakta hai aur jaha'n bhi jis tareeqa se bhi ibadaat mein bida'at ka daqhal hoga wo ibadaat indallah maqbool naa ho'ngi.

Aapne dekha ke is hadees mein mard aur aurat ki taqhshees<sup>185</sup> nahi hai. Ke mard ya aurat (Namaz) kaise padhem balkey mutlaqan hukam hai aur phir agar ye baat sharm o hayaa ke hawaale se namaz mein zaroori hoti to Nabi ﷺ aurato'n ke liye khud ilaaheda se hukam de sakte the. Kyou'nke Aap ﷺ to khud ka'nwaari ladki se bhi ziyaada sharm o hayaa waale the. Aur Ambiya عليه السلام haq baat chupaate bhi nahi.

<sup>184</sup> Bukhari

<sup>185</sup> T: Khususiyat, Gunn, Mehfooz karna, Mehfooz kiya jaana

## Hissa Duwwam: Talaash e Haq Ka Safar

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ... أَمَّا بَعْدُ:

Aye Eman Waalo! Islam Mein Poorey Ke Poorey Daqhil  
Ho Jaao Aur Shaitan Ke Qadmo'n Ki Ta'abedaari Naa  
Karo, Wo Tumhara Khulaa Dushman Hai.<sup>186</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ  
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Doosri jagah farmaya:

Aye Eman Waalo! Tum Apne Aapko Aur Apney Ghar  
Waalo'n Ko Us Aag Se Bachaao Jiska Indhan Insan Hain  
Aur Patthar Jis Par Saqht Dil Mazboot Farishtey  
Muqarrar Hain. Jinhe'n Jo Hukam Allah Ta'ala Deta  
Hai, Uski Naa-Farmani Nahi Karte, Balkey Jo Hukam  
Diyaa Jaee Bajaa Laate Hain.<sup>187</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ  
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا  
أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Irshad e Nabawi ﷺ hai:

فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، خَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Be-shak sabse behtareen kalaam, Allah Ta'ala ki Kitab hai aur raasto'n mein behtareen raasta, Muhammad ﷺ  
ka raasta hai aur bad-tareen baate'n, deen mein nai nikaali hui baate'n hain aur (deen mein) har nai nikli hui  
baat bida'at hai aur har bida'at gumrahi hai aur har gumrahi Jahannam mein le jaane waali hai.

Mohtaram Bhaiyyo'n! Assalamu Alaikum Wa Rahmatullahi Wa Barakatahu...

Maine Quran mein nazil Allah Paak ke paigham ki 2 ayato'n aur Nabi ﷺ ke khutba e masnoona ke alfaaz ko unke  
tarjuma ke sath likh diya hai, jo suraj ki raushni ki tarha saaf hai.

Chuttiyo'n se aane ke baad main aap logo'n se phone par baat karta raha. Hara ae din Quran ke paigham ki koi  
naa koi ayat nazar se guzarti hai to main be-chain ho jaata hu'n. Is liye ke oopar likhi gai dono'n ayato'n mein  
Allah Paak ne mujh par ye zimmedaari daaldi hai to main majboor hokar aapko doosra khat likh raha hu'n. In  
ayat ko ghaur se padhe'n. Mujhe ye nahi kaha jaa raha hai ke main ghar chhodh kar doosro'n ko Jannat ki raah  
dikhaou'n aur khud jahannami banu'n.

Hame'n poorey ke poorey islam mein daqhil hone ko kaha jaa raha hai. Aur sath thi sath apne ghar waalo'n ko  
aur pane khandan ke logo'n ko dozaqh ki aag se bachaane ke liye. Naa ke main sirf America aur Africa ke logo'n  
ko tableegh karne ke liye jaaou'n. Is liye aap sabse meri guzarish hai ke apne dil o dimagh ko saaf karke, apni  
ankho'n se ta'assub ke chashme ko utaar kar aur Allah Paak se siraat e mustaqeem ki dua karte hue is khat ko  
baar baar padhe'n to Allah Paak se ummeed karta hu'n ke wo hame'n zaroor raah e hidaayat par gaamzan  
kardega. In Sha Allah. Kyou'nke irshaad e Baari Ta'ala hai:

Yaani Jo Mere Raaste Par Jaddo Jahad Karte Hain, To  
Phir Main Inhe'n Zaroor Apne Raaste Dikha Deta  
Hu'n.<sup>188</sup>

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

<sup>186</sup> Surah Baqara: 208

<sup>187</sup> Surah Tehreem: 6

<sup>188</sup> Surah Ankaboot: 69

## 1. Madrasa Shah Waliullah (Bangalore) Mein Ulama e Ikram Se Ek Mulaqaat:

Maine doosri chutti ke dauran jin logo'n se mulaqaat ki aur jin masael se do-chaar hua abh in cheezo'n ko main aapke saamne rakhne jaa raha hu'n. Isey aap mere pehle khule khat *Talaash e Haq Ka Safar* ki doosri kadee yaa qist samjhe'n. Is martaba phir jab main bhaiyyo'n se milta, masaa'id ko jaata to unki harakaat aur ibadaat (jo khurafaat se bhari hui hain) dekh kar main khamosh nahi reh saka aur har din 2-4 ghante isi mein nikal jaate the. Jab bhaiyyo'n ke paas mere sawalo'n ke jawab naa hote to kehte ke kyou'n naa ham maulana se baat kare'n, jiske liye main hamesha amaadgi ka izhar karta.

Jiski wajah se 2-4 bhaiyyo'n ne Maulana ko manwaaliya aur wo mujhse baat karne ko taiyyar ho gae. Hamari rahaesho'n ke qareeb nahi, balkey inke madrasa mein. Jo hamare gharo'n se bahot door waqe hai. Ye harkat unho'n ne is liye ki ke wo mere sath doosre bhaiyyo'n aur unke baccho'n se bachna chhate the aur sath hi sath apne madrasa aur doosre madrasa ke asaateza ko apne sath rakhna unka maqsood tha. Behrehaal unki shart ko manzoor karte hue main paho'nch gaya. Maulana apne bachpan se mujhe jaante hain aur meri deeni aur duniyawi taleem se bhi waqif hain. Iske bawajood jab main madrasa mein daqhil hua to kya dekhta hu'n ke sirf inke madrasa ke mudarreseen hi nahi, balkey doosre madraso'n se bhi mufasssereen aur mohaddessen ko ekattha kiye hue the. Isse saaf zahir ho raha tha ke maulana ko apne aap par bharosa nahi tha.

Unko pataa tha ke wo mere sawalo'n ke jawab de nahi paa'e'nge. Is liye doosro'n par bharosa karke inhe'n bulaa liya tha. Mere bhai, aap dekh chuke hain aur us din ke anjaam se bhi acchi tarha waqif hain. Wo saare mufasssereen o mohaddeseen milkar bhi mere kisi sawal ka jawab Quran o Hadees ki raushni mein dene se nakaam rahe. Mere chand sawalaat ye the:

Maulana ko yaad dilaane ke liye maine unse poocha ke kya aapne عَيْنٍ وَتَوَلَّى padhi hai. Sirf is yaad dehaani ke liye ke us ayat ka nuzool kyou'n hua tha? Jab Allah Paak apne Nabi ﷺ ko is tarha se agaah karta hai to kya maulana jaise alimo'n ko wo baqash dega? Jo log unke paas aarahe hain, deen seekhne ke liye unko nazar andaaz karke ye duniya bhar mein ghoomte phir rahe hain aur logo'n ki ankho'n mein dhool jho'nkte hain. Us waqt wo khamosh ho gae, iska unho'n ne koi jawab nahi diya.

### Sawal 1: Ek Buzrug Ka Ek Raat Mein 2000 Raka'at Namaz Aadaa Karna:

Meri pehli guftagu mein unho'n ne apne ek buzrug jinho'n ne 1 raat mein 2000 raka'at namaz padhi thi. Is waqea aur Meraj e Nabawi ﷺ ko ek hi qarar diya tha. Kaha tha ke agar tum Meraj ko maante ho to is buzrug ke 2000 raka'at namaz padhne ko bhi manna hoga. Ye kitni badi himaaqat ki baat hai ke Meraj ka safar Allah Paak ki marzi aur iski dawat par Jibraeel عليه السلام ne karwaya, jiska zikar Allah Paak ne Quran mein kiya hai. Ye dono'n ek kaisey ho sakte hain?

Is martaba maine unse phir dariyaft kiya, kya wo apne jawab par abhi atal hain? Unho'n ne mujhse sawal kiya ke aap apna maslak bataiye? Aur kaha ke Ahle Hadees ijtehad ko nahi maante, is waaste inke paas iska hal nahi hai. Phir unho'n ne wo hadees sunaai: Hazrat Moaz bin Jabal رضي الله عنه se riwayat hai ke jab Nabi ﷺ ne inhe'n (haakim banaakar) Yemen bheja to irshad farmaya: Moaz! Tumhare saamne jab muqaddamaat pesh kiye jaa'e'nge to tum unka faisla kaise karoge? Hazrat Moaz رضي الله عنه ne arz kiya: Allah ki Kitab ke mutaabiq. Rasool Allah ﷺ ne poocha: Agar wo Allah ki kitab mein naa hui? Hazrat Moaz رضي الله عنه ne arz kiya: To phir Sunnat e Rasool ﷺ ke mutabiq faisla karu'nga. Rasool Allah ﷺ ne poocha: Agar Sunnat e Rasool ﷺ mein bhi naa paa'o to? Unho'ne arz kiya: Phir main apni raae se ijtehad karu'nga aur koi kasar nahi uthaa rakhu'nga. Raawi kehte hain, Rasool Allah ﷺ ne inke seene par hath maara aur farmaya: Tamaam ta'areefe'en us zaat ke liye hain, jinse Rasool ﷺ ke qasid ko ye taufeeq a'ataa farmai jisse Allah ke Rasool ﷺ bhi raazi hue.

Wazaahat: Ye hadees Zaeef (Munkar) hai. Tafseel ke liye mulaheza ho Silsila Ahadees uz Zaeefa wal Mauzua'ah: V2 H881.

Ye hadees ulama e ahnaaf mein itni mashoor hai ke har alim kisi naa kisi bahaane isey bayan kar deta hai. Kyou'nke ye hadees unkey liye ijtehad ka darwaza khol deti hai. Bangalore ki Aamma Arbaa Conference mein saare muqarrereen ne isey bayan kiya hai aur 1 saal baad maulana ne hamare saamne isi ka sahaara liya. Jab maine isey za'ef hadees ka zikaar kiye to kehne lag eke ham za'ef hadeeso'n ko bhi maante hain.

Kyou'nke 4-6 za'ef hadeeso'n milkar 1 saheeh hadees ke baraabar ban jaati hain. Aisey aqal ke ghodey daudaane waalo'n se kya koi ilmi bahes kar sakta hai? Aap khud faisla kar le'n aur phir baqa'ul unhi ke ye baat maan bhi li jaae to sawal ye paida hota hai ke yaha'n ijtehad ka masla hi nahi hai. Kyou'nke ijtehad to waha'n kiya jaata hai, jaha'n kisi maamle mein Qurani nas<sup>189</sup> ya ahadees maujood naa ho'n aur naa hi amal e Sahaaba رضوان الله عليهم اجمعين ho.

Aur ye baat is hadees mein bhi wazeh ki gai hai aur phir yaha'n kisi masla ka hal to nikaalna maqsood nahi, balkey yaha'n to sirf ye dekha jaa raha hai ke 1 raat mein 2000 raka'ato'n ki ada'egi Nabi ﷺ yaa inke baad hamare aslaaf se sabit hai yaa nahi? Agar nahi to phir sareehan bida'at hai. Wo bhi is surat mein ke maan liya jaae ke 2000 raka'at adaa ki jaa sakti hain. Halaa'nke yaha'n shara'an aur aqalan dono'n lehaaz se ye baat naqabil e yaqeen hai. Aur manwaane ke liye iske sath Meraj ki misaal dena goya ke apne buzrug ko Nabi ﷺ ke darja ki baraabar dene ki mazmoom koshish ki gai hai. Jokey kufr ke zeeney ki pehli seedhi hai. العياذ بالله

Yaha'n ye waazeh kar dena bhi zaroori hai ke is baat ka ijtehad ke masla se koi talluq nahi banta aur agar ijtehad ka masla sabit karna hi maqsood ho to iskey liye kutub e ahadees mein kai saheeh ahadees maujood hain, phir is kamzor sahare ki zaroorat nahi hai. Aur iske sath sath maulana sahab ki apni baat hi inki tardeed karti hai. Kyou'nke wo kehte hain ke Ahle Hadees ijtehad ko nahi maante halaa'nke inkey (maulana) aur Ahle Hadees ke darmiyan yehi cheez to farq karti hai, ke Ahle Hadees aaj bhi ijtehad ke qaa'el hain. Jabkey wo aur inka giroh ijtehad ka munkar aur taqleed ka dildaadah<sup>190</sup> hai Allah unko sochne samajhne ki taufeeq ataa farmae. Ameen.

## Sawal 2: Fajar Ki 2 Sunnate'n:

1 din main aur bhai Mumtaz Sahab fajar ki namaz ke liye ek hi waqt masjid ke darwaze par paho'nche us waqt aqaamat ho rahi thi. Main jaakar jamat mein shamil ho gaya wo hasb e ma'amool diwar ke peeche khadey 2 sunnate'n padhkar jamat mein shamil hue the. Namaz ke baad maine bhai sahab ko saheeh hadeeso'n ki raushni mein fajar ki 2 sunnato'n ke bare mein samjhaya to wo kehne lagey: Hame'n to isi tarha takeed ki gai hai, to phir baat maulana par aai. Yaha'n par ek misaal acchi lagti hai: *Andho'n Mein Kaana Raaja*

Jis din ham log inkey madrase mein baithe hue the, to yehi sawal maine kiya ke inka ye amal durust hai yaa nahi? Yaa Nabi ﷺ ki wo hadees: Jis waqt jis namaz ki aqaamat ho, siwa'ee iskey doosri koi namaz nahi hoti. Maulana ne kaha aur bhi ek hadees hai wo ye ke: Agar ghodey tujhe raundh<sup>191</sup> bhi daale'n to fajar ki sunnat namaz padh liya karo.

Maine mazeed bataya: Is me koi shak nahi, fajar ki sunnat ke bare mein bahot takeed ki gai hai. Nabi ﷺ ka khud amal e mubaarak hai ke jab aap safar mein hote us waqt qasar namaz adaa karte, sath hi fajar ki sunnat namaz bhi pabandi ke sath padhte the aur sath hi maine jo 2 hadeeso'n bayan ki wo ye hain: Hazrat Qais bin Umro kehte hain: Nabi ﷺ ne ek admi ko subha ki namaz ke baad 2 raka'te'n padhte dekha to farmaya: Subha ki namaz 2 raka'at hai. Us admi ne jawab diya: Maine farz namaz se pehle ki 2 raka'at nahi padhi thi, lehaza abh padhi hain. Rasool Allah ﷺ ye jawab sunkar khamosh hogae. (yaani iski ijaazat dedi).<sup>192</sup>

Wazaahat: Sunnat ki teeno qisme'n ek hi darja ki hain aur shariyat mein hujjat ka darja rakhti hain aur wo 3 aqsaam ye hain:

<sup>189</sup> T: Matan, Text (Google Translation)

<sup>190</sup> T: Ashiq, Fareefta

<sup>191</sup> T: Pamaal karna, Paou'n se kuchalna

<sup>192</sup> Abu Dawood

- i) Sunnat e Qauli
- ii) Sunnat e Feli
- iii) Sunnat e Taqreeri

Oopar likhi hui hadees sunnat e taqreeri hai. Yaani jis amal par Nabi ﷺ ne khamoshi farmai aur pasadeedgi ka izhar kiya hai. Rasool Allah ﷺ ka zubani irshad e Mubarak sunnat e qauli kehlaata haia ur aapke amal e Mubarak ko sunnat e feli kehte hain.

Main tumme do cheeze'n chodey jaa raha hu'n, tum jab tak inhe'n pakdey rahoge hargiz gumrah nahi hoge. Allah ki kitab aur meri sunnat.<sup>193</sup>

In dono'n hadeeso'n se saaf zahir hota hai ke Fajar ki aqaamat ho jaane ke baad agar koi masjid mein daqhil ho to usey chhahiye ke jamat mein shareek hokar farz adaa karle aur baad mein sunnat namaz adaa karle. Is bat par malana Aag-bagola hogae aur kehne lag eke batao ye hadeese'n kaha'n hain? Hamare paas kutub e sitta rakhi hui hain. Maine inhe'n bataane ka waada kiya.

Itne mein inke sath baithe hue ek mohaddis ne batadiya ke ye hadeese'n saheeh hain. To maulana ne palta khaaya aur kaha ke Rahmatullah Sahab jo keh rahe hain wo bhi saheeh hai aur ham jo keh rahe hain wo bhi saheeh hai. Is ek amal se waha'n par baithe afraad ko pataa chal gaya tha ke hadees ke ustad ko hadees ke ilm par kitna uboor<sup>194</sup> haasil hai? Jab har masla par ye laa-jawab hone lage to saare ulama bazid rah eke main apna maslak bataou'n.

Maine jawab diya ke main Musalman hu'n aur Nabi ﷺ ke is irshad par amal kar raha hu'n. Jisme Aap ﷺ ne farmaya: Tumhare darmiyan 2 cheeze'n chhodey jaa raha hu'n, jab tak inko mazbooti se thaame rahoge hargiz gumrah naa hoge, wo hain Allah ki kitab aur Meri Sunnat.

Mera amal Nabi ﷺ ke is qaul par hai, aap mujhe jis naam se pukarna chhate hain pukaarle'n to fauran maulana ki zuban se nikal pada: Ye choo'n choo'n ka murabba hain. Ek muwahhid ko ye log is tarha pukarte hain. Is par bhi main khamosh raha, kyou'nke main jaanta tha, kisi naa kisi tarha wo mere jazbaat se khelna chhate the. Unme se aur ek ne mujhe salafi pukaara lekin ye kya hain? Inhee'n ke ek bahot badey aalim Maulana Khaleel Ahmad Saharanpuri ke alfaaz mein padhiye:

Janna chhahiye ke ham aur hamare mashaeq aur hamari saair jamat bihamdillah furua'at mein Muqallid hain Muqtadaae khalaf Hazrat Imam ul Humaam Imam e Aazam Abu Hanifa Noman bin Sabit ر.ه.ه. ke aur Usool aur Eteqaad mein pairon hain Imam Abul Hasan Asha'ari ر.ه.ه. ke aur Imam Abu Mansoor Matureedi ر.ه.ه. ke aur tareeqahe soofiya mein hamko intesaab haasil hai silsila e a'aaliya Hazrat Naqshebandiya ر.ه.ه. ke aur tareeqa e zikriya - Mashaeq e Chisht ر.ه.ه. ke aur silsila bahiya - Hazraat e Qadariya ر.ه.ه. ke aur tareeqa marziya - Mashaeq Soharwaridiya ر.ه.ه. ke sath.<sup>195</sup>

Abh aap khud faisla karle'n ke mujh jaise Quran aur Nabi ﷺ ke farman ko manne waale ko ye choo'n choo'n ka murabba kehkar pukaar rahe hain to oopar likhi hui tareef mein inko kis naam se pukaara jaae.

Agar Allah ke farman ke tahet أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ par amal karne ko wo choo'n choo'n ka murabba samajhte hain to mujhe manzoor hai. Main inke paas sawaali bankar apne ishkalaat ke jawab talab karne gaya tha, lekin waha'n par baithe 10 se ziyada ulama mujhse sawalaat karne lag gae the. Kai farzi naam lekar Ahle Hadees is tarha kehte hain aur is tarha likhte hain waghaira waghaira. Ye sab is liye kar rahe the ke waha'n baithe hue logo'n ko gumrah karna unka maqsad tha.

<sup>193</sup> Mustadrak Hakim; Saheeh al Jame: 2937

<sup>194</sup> T: Khoob mahaarat hona

<sup>195</sup> Al Muhannad A'laa al Mufannad Yaani Aqaaed Ulama e Ahle Sunnat Deoband: P29-30

Lekin unki laa-ilmi par afsos ho raha tha. Wo acchi tarha jaante hain ke jo 4 mashoor fiqahi mazaahib ke Imam hain. Agar unke aqwaal Quran o Hadees se takraa rahe ho'n to ham inhe'n nahi maante aisi soorat mein koi Ahle Hadees alim hi kyou'n naa ho, agar koi baat aisi keh de'n yaa likh de'n to jo Quran o Hadees se takra rahi ho to wo sab hamare liye hujjat nahi ban sakti hai. Ye saari baate'n unki damaghi khichdi hai, jisey bayan karte aur khush hote rehte hain.

### Sawal 3: Bida'at Ki Ta'areef:

Dauran e guftagu jab maine bida'at ki tareef Nabi ﷺ ki is hadees ki raushni mein ki ke Aap ﷺ ka irshad hai: Behtareen hadees Kalaam e Ilaahi hai aur behtareen tareeqa Sunnat e Rasool ﷺ hai aur bad-tareen umoor (deen mein) nai ejadaat hain aur har nai ejaad bida'at hai aur har bida'at gumrahi hai aur har gumrahi Jahannam mein (lejaane waali) hai.<sup>196</sup>

Yaani har wo amal bida'at kehlaaega jo sawab aur neki samajh kar kiya jaae, lekin shariyat mein iski koi buniyad yaa saboot naa ho, yaani naa to Rasool Allah ﷺ ne khud wo amal kiy ho naa kisi ko iska hukam diya ho aur naa hi kisi ko iski ijaazat di ho. Aisa amal Allah Ta'ala ke haa'n mardood o naqabil e qabool hai.

Is hadees par aur iski tareef par bhi saarey ha'ns rahe the aur mazaaqh udaa rahe the. Ye log Juma ke khutba mein rasji taur par is hadees ki tilawat to kar dete hain, lekin iska mafhoom kisi ko nahi bataate. Us din saamne baithe hue ziyada an-padh log the. Unko apne bartaaon se ye baawar karaana chhate the ke jo hadees maine padhi aur bida'at ki tareef ki wo ghalat hai. Lekin Allah Paak to jaanta hai. In sha Allah ye saare qiyamat ke din apne bartaaon aur ha'nsi mazaqh ka zaroor jawab de'enge.

Chalte chalte ham yaha'n Allah ki ayaat aur shariyat ke bayan par ha'nsne aur tanz karne waalo'n ke bare mein ek ayat pesh karte hain. Goya ke baat shayad kadwi lagey, magar Quran ki zuban mein shayad ye log sunkar laraz uthe aur Allah ki taraf ruju kar le'n kyou'nke Allah ne eman waalo'n ki ye nishani bataai hai:

Emaan Waale To Wo Hain, Jab Inke Saamne Allah Ka Zikar Kiya Jaae To Unke Dil Dahel Jaate Hain Aur Jab Ayaat Padhi Jaae'n To Unke Eman Badh Jaate Hain Aur Ye Sirf Apne Rab Par Hi Bharosa o Tawakkal Karte Hain.<sup>197</sup>

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

Lehaza Allah ke ahkam aur Nabi ﷺ ki ahadees ka mazaqh udaana ye kaha'n ki aqalmandi hai aur Allah ki ghairat ne bhi gawaara naa kiya ke agar kahee'n mazaaqh udaaya jaae to waha'n tehra bhi jaae aur phi raise logo'n ka anjaam bhi bataakar inhe'n tambeeh kardi. Chunache irshad e Baari Ta'ala hai:

Aur Allah Tumhare Paas Apni Kitab Mein Hukam Utaar Chuka Hai Ke Tum Jab Kisi Majlis Waalo'n Ko Allah Ta'ala Ki Ayato'n Ke Sath Kufr Karte Aur Mazaqh Udaate Hue Suno to Us Majme Mein Unke Sath Naa Baitho Jab Tak Ke Wo Iske Alaawa Aur Baate'n Naa Karne Lage'n (warna) Tum Bhi Us Waqt Unhi Jaise Hoge. Yaqeenan Allah Ta'ala Tamaam Kafiro'n Aur Sab Munafiqo'n Ko Jahannam Mein Jama Karne Waala Hai.<sup>198</sup>

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَتَعَدُّوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا

Lehaza abh bhi waqt hai ke bazariye tauba apne aapko munafeqeen ki safo'n mein shamil hone se bacha liya jaae aur yaha'n ye kehkar jaan nahi chudaai jaa sakti ke hamne to hadees ki baat ki hai. Qurani ayaat se inkar

<sup>196</sup> Bukhari & Muslim

<sup>197</sup> Surah Anfal: 2

<sup>198</sup> Surah Nisa: 140

aur tamsaqhar to nahi kiya, to iski tafseel mein jaakar is tehreer ko tawaalat mein daalne ki bajaaye ham sirf hawaala jaat de dete hain, aap khud in ayaat ka tarjuma padh sakte hain. (Surah Al Imran: 31-32; Surah Nisa: 64-65; Surah Ahzab: 70-71; Surah Hadeed: 28; Surah Saf: 10-11) Allah hidayat de aur sochne samajhne ki tafseel baqshe. Ameen

#### Sawal 4: Farz Namaz Ke Baad Ijtemaai Dua Ka Masla:

Maine unse sawal kiya ke kya farz namaz ke baad Nabi ﷺ ke batae hue azkaar zaroori hain yaa ijtemaai dua? Unho'n ne jawab diya ke hamari masjid aur hamare madrasa mein farz namaz ke baad ijtemaai dua nahi hoti aur ye baat sach bhi hai, lekin sawal sirf unki ek masjid yaa ek madrasa kaa nahi. Sawal un saari masajid ka hai jo inke qabze mein hain, jaha'n Quran ko taq mein rakh kar Tableeghi Nisaab ko hare k masjid ke member ki zeenat banaa rakha hai.

Waha'n par ijtemaai dua par itna zor kyon? Yaha'n tak ke ye dua namaz ka ek hissa ban chuki hai. Is bida'at ko khatam karne mein ye pehel kyon nahi karte? Iska inke paas koi jawab nahi.

#### Sawal 5: Namaz e Juma ke 3 Khutbe:

Is baare mein unse sawal kiya gaya to kehne lage ke ye Nabi ﷺ ke zamane se chala aaraha hai. Is baat mein kitni sacchai hai, aap khus soch sakte hain. Sirf chand barson pehle ye bida'at hamari ankho'n ke saamne manzar e aam par aai. Jo inki maqsoos masjido'n mein raaj hai aur chand wo masjido'n jo inhi ke qabze mein hain. Waha'n par aaj bhi 2 hi khutbe ho rahe hain.

Jaise Delhi ki jaame masjid aur hamare shaher ki bahot saari masjido'n jaise ek masjid<sup>199</sup> jo inki masjid<sup>200</sup> ke baghal mein hai. Waha'n par bhi inhi ke ek zabardast waaiz Maulana Haneef Afsar Sahab khateeb hain. Jinke 2 khutbe sunne ka ittefaq hua tha. Us waqt unho'n ne sirf 2 hi khutbe diye the. Maine jab ye hawaala diya to kehne lag eke ham Haneef Sahab ko nahi maante. Agar wo 2 khutbe de rahe hain to kyon de rahe hain unse hi pooch le'n. Jab unke paas koi daleel o saboot nahi hota to is tarha se apne aapko bachaane ki koshish karte hain.

Dauran e guftagu wo khud chand lamhaat ke baad koi naa koi masla uthaa lete the, taake waha'n maujood logo'n ko gumrah kar sake'n aur inhe'n uljhaa kar rakh de'n. Apne aap unho'n ne scene par hath baandhne ka masla chhed diya aur baad mein saf bandi ke bare mein jiski Nabi ﷺ har namaz mein takeed kiya karte the aur jab tak saf seedhi nahi ho jaati Aap ﷺ namaz ke liye nahi khade hote the.

Aise takeedi amal ka waha'n jama hue imaamo'n aur khateebon ne aisa behuda mazaq udaaya ke mere dil kaa'np utha. Lekin wo log ba-dastoor is sunnat ka mazaq udaate rahe aur baccho'n jaisi harkate'n karke dikhte rahe. Naa unko Allah ka khauf tha aur naa aqhirat ki fikar, pataa nahi wo kya mu'n lekar Nabi ﷺ ke saamne jaaenge.

Ulama e Deoband aur Ahnaaf ka aajkal ek ahem mashghala hai. Ahle Hadeeso'n ko bhalaa bura kehna aur unpar be-jaa ilzamaat lagaana. Sirf is gharz se ke saamne baithe hue bhole bhaale musalmano ko mutassir karke unko apne chungal mein phansa rakh sake'n. Lekin inki laa-ilm ka kya kehna. Inhe'n ke ek bahot bade buzrug o peeran e peer Shaikh Abdul Qadir Jilani ؒ apni kitab *Ghuniya at Talebeen* P132 par likhte hain ke "Ahle bida'at ki nishaani ya hai ke wo Ahle Athar (yaani Ahle Hadees) ke haq meinta'an o tashne'e karte hain aur Ahle Sunnat ka ek hi naam hai Ashaab ul Hadees, yaani Ahle Hadees".

Sirf itna hi nahi, ulama e ahnaaf hamesha ye daawa karte rehte hain. Apne har khutbe mein aur har mehfil mein ke ham duniya ke kisi bhi Ahle Hadees se munazara karne ke liye taiyyar hain aur yehi baat abh Shah Waliullah ke madrasa mein bhi hui. Maulana Kaleemullah Sahab Imam Jame Masjid Neelsandra ne seena thok kar kaha ke main akela saare Hindustan ke ulama e Ahle Hadees ke liye kaafi hu'n.

<sup>199</sup> T: Choti Chhaar Minaar Masjid, Shivajinagar

<sup>200</sup> T: Sultan Shah Masjid, Shivajinagar



Agar mujhse munazera karna chhate hain to main taiyyar hu'n. Uswi waqt main unke is challenge ko qabool kar liya tha. Jo record bhi ho chukka hai, lekin uske baad unse yaa unki taraf se koi jawab bhi nahi milaa. Main lagataar paigham bhejta rha ke agar wo taiyyar ho gae to aisi soorat mein kahee'n naa kahee'n in alimo'n ko ekattha kiya jaae aur ek ilmi bahes rakhi jaae. Jisse doodh ka doodh aur paani ka paani ho jaae, lekin in ulama ki ye puraani chaal hai.

Maulana Salman Nadwi Sahab jab Saudi Arab ke shaher Al Jubail mein aae hue the to usi waqt waha'n ke Shahendar Bhatkali Sahebaan ne apne muqhlisaana andaz mein unko Al Jubail hi mein aae hue ek Ahle Hadee Alim Maulana Merajuddin Rabbani Sahab ko khane par bulaaya to Nadwi Sahab ne inke sath khaane ke table par aane se inkar kar diya. Isse saaf zahir hota hai ke ye log munazre ke liye kab taiyyar ho'nge?

Agar in alimo'n mein sacchai hai to wo ummat ko yakja karne ka iraada rakhte hain to in sabko 1 platform par aana hoga. Ye mera khat bhi pade aur koi sahab bhi ahnaaf ke kisi alim ko munazere ke liye taiyyar kar le'n to mujhse raabta kare'n. In sha Allah main iski पूरी zimmedaari leta hu'n aur Ahle Hadees aalim ko laane ka waada bhi karta hu'n.

## Itteba e Sunnat

Deen e Islam ka awwaleen aur buniyadi rukn aqeeda e tauheed aur itteba e sunnat hai. Lekin aajka musalman itteba e sunnat ko balaa e taaq rakh kar taqleed ke na'are buland karta phir raha hai. Ye an-padh aur jahil musalman hi nahi, balkey choti ke jamea'at aur madaaris se sanad haasil karne ke baad jab ek alim ko apna mustaqbil tareek nazar aane lagaa to to taqleed ke naarey lagare hue itteba e sunnat ka gala gho'nt kar samajh raha hai ke ek raushan mustaqbil kid agar par chal padaa hai. Jabke deen ke maamle mein Rasool Allah ﷺ ke hukam ki ataa-at karna farz hai.

Lehaza aaiye main aapko Allah Paak ka faisla sunaata hu'n aur kisi bhi taqleedi maai ke laal mein ye himmat nahi ke in qurani faislo'n ko jhutlaa sake. Chunache irshad e Baari Ta'ala hai:

Jisne Rasool Ki Ataa-at Ki Usne Allah Ta'ala Ki Ataa-at Ki.<sup>201</sup>

Wo (Nabi) Apni Marzi Se koi Baat Nahi Karte, Balkey Wahee Jo Un Par Naazil Ki Jaati Hai Uske Mutaabiq Baat Karte Hain.<sup>202</sup>

(aye Nabi ﷺ!) Hamne Aapko Tamam Banee Noo e Insan Ke Liye Basheer o Nazeer Banaakar Bheja Hai.<sup>203 204</sup>

Aye Logo! Jo Eman Laae Ho, Allah Aur Uske Rasool Ki Ataa-at Karo Aur Baat Sun Lene Ke Baad Usse Mu'n Naa Modo.<sup>205</sup>

Jisne Rasool Ki Ataa-at Ki, Usne Dar-asal Allah Ki Ataa-at Ki Aur Jisne Rasool Allah Ki Ataa-at Se Mu'n Phera (uska wabaal usi par hoga) Hamne Aapko Un Par Pasbaan Banaa KAr Nahi Bheja.<sup>206</sup>

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا

<sup>201</sup> Surah Nisa: 80

<sup>202</sup> Surah Najam:3-4

<sup>203</sup> Surah Saba: 28

<sup>204</sup> T: In original book (urdu) Surah Anam: 28 was mentioned, which is a mistake.

<sup>205</sup> Surah Anfaal: 20

<sup>206</sup> Surah Nisa: 80



Allah Aur Rasool Allah Ki Ataa-at Karo, Taake Tumpar Raham Kiya Jaee.<sup>207</sup>

Aye Logo! Jo Eman Laae Ho, Allah Aur Uske Rasool Ki Ataa-at Karo Aur Un Logo'n Ki Jo Tumme Se Saheb e Amar Ho'n. Phir Agar Tumhare Darmiyan Kisi Bhi Maamle Mein Iqhtelaf Paida Ho Jaee To Usey Allah Aur Uske Rasool Ki Taraf Paltaa Do, Agar Tum Waqai Allah Aur Roz e Aqhirat Par Eman Rakhte Ho. Yehi Ek Saheeh Tareeqa Hai Aur Anjaam o Sawaab Ke Lehaaz Se Bhi Accha Hai.<sup>208</sup>

## Wazhat 1

Allah Ta'ala ki taraf lautaane ka matlab QeP ki taraf ruju karna hai Rasool Allah ﷺ ki taraf lautaane ke matlab Aap ﷺ ki hayat e taiyyaba mein Aap ﷺ ki zaat e muqaddas thi, lekin Aap ﷺ ki wafat ke baad isse muraad Aap ﷺ ki sunnat e muttaha aur ahadees e mubaaraka hain.

(aye Nabi) Aapke Rab Ki Qasam, Log Kabhi Momin Nahi Ho Sakte, Jab Tak Ke Apne (tamam) Baahami Iqhtelafaat Mein Aapko Faisla Karne Waala Naa Maan Le'n. Phir Jo Bhi Faisla Aap Kare'n Us Par Apne Dilo'n Mein Koi Tangi Mehsoos Naa Kare'n, Balkey Sar-e-tasleem Kham Kar Le'n.<sup>209</sup>

Aye logo! Jo Eman Laae Ho, Allah Aur Uske Rasool Ki Ataa-At Karo (Aur Ataa-At Se Mu'n Modhkar) Apne Amaal Zaaee Naa Karo.<sup>210</sup>

Jo Kuch Rasool Tumhe'n De'n Wo Lelo Aur Jis Cheez Se Tumhe'n Rok De'n Usse Ruk Jaao Aur Allah Se Daro, Beshak Allah Saqht Azaab Dene Waala Hai.<sup>211</sup>

(aye Nabi ﷺ!) Inse Keh De'n Ke Agar Tum (haqeeqat mein) Allah Se Mohabbat Karte Ho To Meri Itteba Karo, Allah Tumse Mohabbat Karega Aur Tumhari Khatao'n Ko Maaf Karega Wo Badaa Maaf Karne Waala Aur Raheem Hai.<sup>212</sup>

Jo Log Allah Aur Rasool Ki Ataa-at Kare'nge Wo (qiyamat ke) Din Un Logo'n Ke Sath Ho'nge Jin Par Allah Ne Inaam Farmaya Hai. Yaani Ambiya, Siddiqeen, Shohada Aur Saleheen Ke Sath In Logo'n Ki Rafeeqat Kitni Acchi Hai.<sup>213</sup>

Ziyada sawab hasil karne ke irade se Sunnat e Rasool ﷺ ko nakaafi samajh kar ghair Masnoon tareeqo'n par mehnat o mashaqqat karna Aap ﷺ ki naraazgi ka baais hai. Wohi amal qabil e sawab hai jo Sunnat e Rasool ﷺ ke mutabiq ho. Sunnat ka ilm ho jaane ke baad is par amal naa karne waale logo'n ko nafarman kaha hai aur

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُخَرِّجُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

<sup>207</sup> Surah Al Imran: 132

<sup>208</sup> Surah Nisa: 59

<sup>209</sup> Surah Nisa: 65

<sup>210</sup> Surah Muhammad: 33

<sup>211</sup> Surah Hashar: 7

<sup>212</sup> Surah Al Imran: 31

<sup>213</sup> Surah Nisa: 69

sath hi Hazrat Ayesha رضي الله عنها se marwi hai ke "tumhare amaal kitne hi badey kyou'n naa ho. Jin par Nabi ﷺ ki mohar naa ho wo tumhare mu'n par maar diye jaa'e'nge."

Hazrat Jabir رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ramzan mein fateh makka waale saar Makkah ke liye nikle, jab *Kara'a Ghameem* maqam par paho'nche to Rasool Allah ﷺ aur Sahaba Ikram رضوان الله عليهم أجمعين sab roza se the (dauran e safar) Aap ﷺ ne paani ka piyaala mangwa kar ooncha kiya, yaha'n tak ke tamam logo'n ne us piyaale ko dekh liya, phir Aap ﷺ ne pee liya. Baad mein Aap ﷺ ko bataya gaya ke kuch logo'n ne abhi bhi roza rakha hua hai. Is par Aap ﷺ ne irshad farmaya: Ye log nafarman hain, ye log nafarman hain.<sup>214</sup>

Yaha'n ataa-at ka haqeeqi mafhoom samajhne ke liye ham ye ayat dobara pesh karke iska sabab o shan e nuzool bayan karna munasib samajhte hain. Lehaza irshad e Rabbani hai:

(aye Nabi) Aapke Rab Ki Qasam, Log Kabhi Momin Nahi Ho Sakte, Jab Tak Ke Apne (tamam) Baahami Iqhtelafaat Mein Aapko Faisla Karne Waala Naa Maan Le'n. Phir Jo Bhi Faisla Aap Kare'n Us Par Apne Dilo'n Mein Koi Tangi Mehsoos Naa Kare'n, Balkey Sar-e-tasleem Kham Kar Le'n.<sup>215</sup>

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُخْطَمُوا فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلَّمُوا تَسْلِيمًا

Is ayat ka sabab o shaan e nuzool ye bayan kiya jaata hai ke Nabi ﷺ ke phoophi zaad bhai Hazrat Zubair رضي الله عنه ka kisi se khet ko sairaab karne waale paani par jhagda ho gaya. Faisla ke liye bargaah e risaalat mein hazir hue. Tamam waqea sunkar Nabi ﷺ ne jo faisla diya wo Hazrat Zubair رضي الله عنه ke haq mein tha. Is par doosra shaqs bol utha ke ye choonke Aap ﷺ ke rishtedaar hain, lehaza Aap ﷺ ne faisla jaan boojh kar (insaf ke taqaazo'n ke khilaf) unke haq mein diya hai. Lehaza is par Allah Rabbul Izzat ne ye ayat nazil farmai.

Lehaz aaj ke un ulama e deen ke liye lamha e fikriya ye hai jo deedah dileri se Nabi ﷺ ke har farman ko taqleed ke jhande taley dafan karte hue aage nikal chale jaa rahe hain, naa aqhirat ki fikar hai aur naa Allah ko mu'n dikhaane ki. Jabke Nabi ﷺ ne ataa-at karne waalo'n ke bare mein kya khushkhabri di hai? Irshad farmaya: Jisne mere ataa-at ki wo Jannat mein daqhil hogaya.<sup>216</sup>

Yaad rahe ke ataa-at e Rasool ﷺ qiyamat tak aane waale tamam musalmano ke liye farz qrar di gai hai. Ataa-at e rasool ﷺ ke bare mein Saheeh Bukhari ki ye hadees badi ahem hai ke Rasool Allah ﷺ ne farmaya: Meri ummat ke sab log Jannat mein jaa'e'nge, siwaae us shaqs ke jisne inkar kiya. Sahaba Ikram رضوان الله عليهم أجمعين ke dariyaft karne par farmaya ke: Jisne meri ataa-at ki wo Jannat mein daqhil hoga aur jisne meri nafarmani ki usne inkar kiya.<sup>217</sup>

Aur ataa-at naa karke deen mein nae nae kaam apni marzi aur apni thekedaari manwaane ke liye karne waalo'n ke bare mein Aap ﷺ ka farman mulaheza farmaiye: Qiyamat ke roz bida'at hauz e kausar ke paani se mehroom rahe'nge. Qiyamat ke roz Rasool Allah ﷺ bida'atiyo'n se shadeed izhaar e nafrat o bezaari farmae'nge.

Hazrat Sahal bin Sa'ad رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: Main Hauz e Kausar par tumhara pesh-ru ho'nga. Jo waha'n aaega paani piyega, jisen ek baar pee liya to usey kabhi piyaas nahi lagegi. Baaz aise log bhi aae'nge jinhe'n main pehchaanu'nga (aur samjhu'nga ke ye mere ummati hain) aur wo bhi mujhe pehchaane'nge ke main unka Rasool ﷺ hu'n. Phir unhe'n mujh tak aane se rok diya jaaega. Main kahu'nga: Ye to mere ummati hain, lekin mujhe bataaya jaaega: Aap nahi jaante, aapke baad in logo'n ne kaisi kaisi bida'ate'n raaej kee'n. Phir main kahu'nga: Doori ho doori ho, aise logo'n ke liye jinho'n ne mere baad deen badal daala.<sup>218</sup>

Isey Bukhari, Muslim aur Imam Ahmad ne apni Musnad mein riwayat kiya hai.

<sup>214</sup> Muslim

<sup>215</sup> Surah Nisa: 65

<sup>216</sup> Bukhari

<sup>217</sup> Bukhari

<sup>218</sup> Bukhari & Muslim

Lehaza Nabi ﷺ ke muqable mein kisi Nabi ya Wali, Mohaddis ya Faqeeh, Imam ya Aalim ki itteba ka tasswur saraa-sar gumrahi hai. Aur naa hi aise amal ko baargaah e ilaahi yaa darbaar e nabawai ﷺ mein koi maqam haasil hai.

## Wazahat 2

Hazrat Jabir رضي الله عنه ki hadees mein Hazrat Umar Farooq رضي الله عنه ka waqea, Taurat ke aurooq ka padhna aur Nabi ﷺ ka naraaz hona aur farmana: Agar Musa عليه السلام khud bhi zinda hote to inhe'n meri pairwe ke siwa koi chaara naa hota.<sup>219</sup>

Yaad rakhe'n ke aisi baat yaa amal jo Rasool Allah ﷺ se saabit naa ho, hadees yaa sunnat kehkar logo'n ke saamne pesh karne ki saza Jahannam hai. Chunache Abu Huraira رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: Jisne jaan boojh kar jhoot meri jaanib mansoob kiya wo apna thikaana Jahannam mein banale.<sup>220</sup>

Isi tarha irshad e Nabawi ﷺ hai: Musalmaano agaah rah! Main Quran diya gaya hu'n aur uske sath usi darja ki ek aur cheez (yaani hadees) bhi diya gaya hu'n.<sup>221</sup>

Inhi wujuhaat ki binaa par tamam aimma ikram ne apne aqwaal aur aara ko tark karke sunnat par aml karne ka hukam diya hai. Goya Ataa-at e Rasool ﷺ aur eman laazim o malzoom hain. Ataa-at hai to eman bhi hai aur ataa-at nahi to eman bhi nahi.

Aqaaed aur amaal mein tamaam tar bigaad Kitab o Sunnat ko nazar andaaz karne se paida hota hai. Kitab o Sunnat ko mazbooti se thaamna tamaam baatil aqaaed aur amaal se mehfooz rehne ka wahed yaqeeni raasta hai. Jo Hazraat, Nabi ﷺ ki har takeedi sunnat ko furooi masla samajh kar mutalleqa hadeese'n thukraate aarahe hain. Unko chhahiye ke apne eamn ki khair manaa'e'n aur oopar likhi hui hadeeso'n ki raushni mein apna thikaana bhi muntaqhab<sup>222</sup> kar le'n.

## Aqeeda Tauheed Aur Deobandiyat?

"Insan ko apna koi iraada hai naa iqhteyar", is nazariye ne ahle tasawwuf ke nazdee neiki aur burai, halal aur haram, ataa-at aur nafarmaani, sawab o azaab aur jazaa aur sazaa ka tassawwur hi khatam kar diya hai. Yehi wajah hai ke aksar soofiya hazraat ne apni tehreero'n mein Jannat aur dozaqh ka tamasqhur aur mazaqh udaaya hai. Hazrat Nizamuddin Auliya ne apne malfuzaat Fawaaed al Fawaaed mein farmate hain: Qiyamat ke roz Hazrat Ma'aruf Karqhi ko hukam hoga bahisht mein chalo wo kahe'nge: Main nahi jaata. Maine teri bahisht ke liye ibaadat nahi ki thi. Chunache farishto'n ko hukam diya jaaega ke inhe'n noor ki zanjeero'n mein jakad kar kheenchte kheenchte bahisht mein le jao. (tajjub hai ke Jannat mein bhi zanjeere'n?)

Hazrat Rabea Basri رضي الله عنها ke bare mein kaha jaata hai ke unho'n ne ek roz daae'n hath paani ka piyaala aur baa'en hath mein aag ka angaara liya aur farmaya: Ye Jannat hai aur ye Jahannam hai, is Jannat ko Jahannam par undelti hu'n taake naa rahe Jannat, naa rahe Jahannam aur log khaalis Allah ki ibaadat kare'n. **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**

Soofiya Ikram, Wahdatul Wajood aur hulool ke qaael hone ki wajah se ye baawar karwaate nazar aate hain ke wo goya (na'auzu billah) khudaai iqhteyaraat rakhte hain. Is liye zindo'n ko maar sakte hain, murdo'n ko zinda kar sakte hain. Hawaa mein udh sakte hain, qismate'n badal sakte hain. Chand misaale'n mulaheza ho'n:

1. Ek dafaa Peeraan e Peer Shaikh Abdul Qadir Jilaani رضي الله عنه ne murghi ka saalan khaakar haddiya'n ek taraf rakh dee'n in haddiyo'n par hath rakh kar farmaya: Allah ke hukam se zinda ho jao. To wo murghi zinda ho gai.<sup>223</sup>

<sup>219</sup> Musnad Ahmad & Baheqhi

<sup>220</sup> Bukhari & Muslim

<sup>221</sup> Abu Dawood

<sup>222</sup> T: Pasandeeda, Intqhab kiya gaya, Chuna gaya

<sup>223</sup> Seerat e Ghaus: P191

Aaj ke daur mein log khuwah-ma-khuwah karodo'n dollar kharch karke dianasaurus ki haddiyo'n par tehqeeq kar rahe hain. Agar inko bataa diya jaae ke musalmano mein aise auliya bhi hain to yaqeenan ye duniya hamare buzrugon se mustafeed ho sakti hai. Aur dianasaurus ko hi zinda karwa ke iski tareeqhi haisiyat jaani jaa sakti hai. Tajruba karke dekh le'n. Yaqeenan log dianasaurus ko chhod kar hamare auliya ikram ki talash shuru kar de'nge.

2. Ek gawiyye ki qabar par peeran e peer ne kaha: Allah ke hukam se uth jao, qabar phati aur murda gaata hua nikal aaya.<sup>224</sup>

Waah! Peer sahab ne zinda bhi kiya to ek kanjar<sup>225</sup> aur miraasi kota ke wo ziyaada se ziyaada 'deen ki khidmat' kar sakey.

3. Khaja Abu Ishaq Chishti jab safar kar iraada farmate to 200 admiyo'n ke sath ankh band karke fauran manzil e maqsood paho'nch jaate.<sup>226</sup>

Agar in 200 admiyo'n ya Khaja Sahab ki aaj maujood ho to aaj bhi logo'n ko passport aur airlines ke jhanjhat se najaat dilaa sakti hai.

4. Syed Maudood Chishti ki wafat 97 saal ki umar mein hui. Aapki namaz e janaaza pehle Rijaal ul Ghaib (faut shuda buzrugon) ne padhi, phir aam admiyo'n ne, iske baad janaaza khud ba-khud udney lagaa. Is karamat se be-shumar logo'n ne islam qabool kiya.<sup>227</sup>

(Mazaa aagaya, aisa janaaza aaj mil jaae to poora eurpoe islam qabool karle, maulwiyo'n ki jaan chootee tableegh se)

5. Khaja Usman Harooni ne wazu ka dogaana adaa kiya aur ek kamsin bacche ko god me lekar aag mein chale gae aur 2 ghante isme rahe. Aag ne dono'n par koi asar naa kiya, is par bahot se atish parast musalman ho gae.<sup>228</sup>

(accha hua jokey Khaja Sahab aaj maujood nahi, warna Fire Brigade Companiya'n inke husool ke liye aapas mein danga fasaad kartee'n ke inse kaun khidmat le)

6. Ek aurat Khaja Fareeduddin Ganj e Shakar ke paas roti hui aai aur kaha badshah ne mere be-gunah bacche ko taqhta e daar<sup>229</sup> par latakwa diya hai. Chunache aap ashab samet paho'nche aur kaha 'Ilaahi agar ye be-gunah hai to isey zinda kardey' Ladka zinda hogaya aur sath chalne laga ye karamat dekh kar hazar (1000) hindu musalman ho gae.<sup>230</sup>

Badaa accha mauqa hai, Gujrat Ahmadabad aur deegar ilaaqon ke fasad mein halak honey waale be-gunah musalmano ko zinda karke poora Hindustan musalman kiya jaa sakta hai.

7. 1 shaqs ne baargah e ghousiya mein ladke ki darqhuwast ki, aapne iske haq mein dua farmai, ittefaq se ladki paida hogai. Aapne farmaya isey ghar le jao aur qudrat ka karishma dekho, jab ghar aaya to isey ladki ki bajaaye ladka paaya.<sup>231</sup>

(Sunaa hai mashoor e zamaana singer Michel Jackson apni jism tabdeel karwaana chhata hai, lehaza iskey liye elaan hai ke ulama e deoband ki taraf mutawajje ho)

<sup>224</sup> *Tafreeh ul Khaatir: P19*

<sup>225</sup> *T: Naachne waali Qaum*

<sup>226</sup> *Tareeqh Mashaaeq e Chisht by Zakariyya Kandhelwi: P192*

<sup>227</sup> *Tareeqh Mashaaeq e Chisht by Zakariyya Kandhelwi: P160*

<sup>228</sup> *Tareeqh Mashaaeq e Chisht by Zakariyya Kandhelwi: P124*

<sup>229</sup> *T: Phaa'nsi ka phanda*

<sup>230</sup> *Israr ul Auliya: P110-111*

<sup>231</sup> *Safinatul Auliya: P17*

8. Peeran e Peer Ghaus e Aazam Madeena Munawwara se hazri dekar nange paou'n Baghdad aarahe the, raaste mein ek chor mila jo lootna chhata tha. Jab chor koi lm hua ke Aap Ghous e Aazam hain to qadmo'n par gir padaa aur zuban par Ya Saiyyadi Abdul Qadir Shai Allah jaari ho gaya. Apko iski haalat par raham aagaya iski islah ke liye baargaah e ilaahi mein mutawajje hue, ghaib se nidaa aai. Chor ko hidayat ki rehnumaai karte ho qutub banaado. Chunache Aapki ek nigah e faiz se wo qutub ke darja par faaez ho gaya.<sup>232</sup>

(Umooman log kehte hain ke deene kutub khushk<sup>233</sup> hoti hain. Lekin yaha'n logo'n ki tabiyyat e lataaef ko mad e nazar rakha gaya hai)

9. Miya'n Ismail Lahori al ma'aroorf Miya'n Kalaa'n ne subha ki namaz ke baad salam pherte waqt jab nigah e karam daali to daae'n taraf ke muqtadi sabke sab hafiz e quran ban gae aur baae'n taraf ke nazerah padhne waale.<sup>234</sup>

Ye wazaahat matloob hai ke jo pehle se Hafiz aur Nazera padhne waale the wo kya baney? Aur baae'n taraf agar koi Hafiz tha to wo kya ban gaya? Isi tarha ye bhi farma deejiye ke apni biwi aur bete Kana'aan ke liye Hazrat Nuh عليه السلام ki, Azar ke liye Hazrat Ibrahim Khaleel عليه السلام ki, apni biwi ke liye Hazrat Lut عليه السلام ki, apne chhachao'n Abu Lahab aur Abu Talib ke liye Imam ul Ambiya o Rusul ﷺ ki nigah e karam ne kyou'n kaam naa kiya?

10. Khaja Alauddin Sabir Kaliyar ko Khaja Fareeduddin Gunj e Shakar ne Kaliya bheja, ek roz Khaja Sahab Imam ke musalle par baithe gae, logo'n ne mana kiya to farmaya: Qutub ka rutba qazi se badhkar hai. Logo'n ne zabardasti musalla se uthaa diya to Hazrat ko masjid mein namaz padhne ke liye jagah naa mili to masjid ko muqhatib karke farmaya: Log sajda karte hain to bhi sajda kar. Ye baat sunte hi masjid ma'a chat aur diwaar ke logo'n par gir padee aur sab log halaak ho gae.<sup>235</sup>

(Waah! Musalman kaa haadi bhi aur qaatil bhi. Rasool Allah ﷺ ne to kabhi bhi ghussa mein dushman tak ko qatal naa karwaaya)

## A'amaal o Aqaaed Ulama e Ahnaaf: Ek Nazar Mein

1. Soofi Afeefuddin Tilsmaani: Quran mein tauheed hai kaha'n? Wo to poorey ka poora shirk se bhara hua hai, jo shaqs iski itteba karega wo kabhi tauheed ke buland martabe par nahi paho'nch sakta.<sup>236</sup>

استغفر الله aisa lagta hai ke tauheed o hidaayat to sirf ulama e deoband ke fazeel e amaal hi mein hai.

2. Janab Baa Yazid Bastami: Hadees shareef ke bare mein tabsera karte hain ke: Tum (ahle shariyat) ne apna ilm faut shuda logo'n yaani mohaddiseen se hasil kiya hai aur hamne apna ilm isi zaat se hasil kiya hai jo hamesha zinda hai (yaani baraah e raast Allah Ta'ala se) ham log kehte hain: Mere din ne mere Rab se riwayat kiya.

Yaani mere dil ne apne rab se riwayat kiya aur tum kehte ho falaa'n (raawi) ne mujhe khabar di jo mar chukka hai (halaa'nke aisa Sahaba Ikram رضوان الله عليهم أجمعين bhi naa kar sake, to phir badaa kaun hua?)

Imam Ibnul Qaiyyim al Jauzi رحمه الله is baatil daawa par tabserah karte hue farmate hain: Jisne bhi is tarha ka daawa kiya usne is baat ka iqrar kiya wo Rasool Allah ﷺ se mustaghna<sup>237</sup> hai. Pas jo shaqs aisa daawa kare, wo kafir hai.

<sup>232</sup> Seerat e Ghous: P640

<sup>233</sup> T: Sookha, Rookha, Kaj-aqhlaaq

<sup>234</sup> Hadeeqatul Auliya: P176

<sup>235</sup> Hadeeqatul Auliya: P70

<sup>236</sup> Imam Ibne Taimiyya by Kokan Umri: P321

<sup>237</sup> T: Khatam ho gaya, Door ho gaya

3. Hazrat Baa Yazeed Bastami: 30 saal tak sham ke jungalo'n mein riyaa'at o mujaaheda karte rahe, 1 saal aap haj ko gae to har qadam par do-gaana<sup>238</sup> adaa karte the, yaha'n tak ke 12 saal mein Makkah Moazzama paho'nche. <sup>239</sup>

Kya ye amal uswa e hasanah ke mutabiq hai?

4. Peeran e Peer (Hazrat Shaikh Abdul Qadir Jilaani ر.ك) 15 saal tak namaz e Isha ke baad tuloo e subha se pehle 1 Quran Shareef khatam karte. Aapne ye saare QeP 1 paou'n par khade hokar khatam kiye. Nez khud farmate hain: Main 25 saal tak Iraq ke jungalo'n mein tanha phirta raha, 1 saal tak saag, ghaas aur phe'nki hui cheezo'n par guzara karta raha aur paani mutlaqan naa piya, phir 1 saal tak paani bhi peeta raha, phir teesre saal sirf paani par guzaara raha, phir 1 sal naa kuch khaaya yaa piya naa soya. <sup>240</sup>

Faisla qaraeen par chhod dete hain.

5. Hazrat Moinuddin Chishti Ajmeri, kaseer ul muja'eda he. 70 baras tak raat bhar nahi soe. <sup>241</sup>

To phir sotey kab the? Kyou'nke Allah Ta'ala ne raat ko soney ke liye banaya aur Nabi ﷺ ne sona apni sunnat bataaya hai aur khilaf warzi karne waale par waeed hai.

6. Hazrat Fareeduddin Gunj e Shakar ne 40 roz tak kuwe'n mein baith kar chilla-kashi ki. <sup>242</sup>
7. Hazrat Junaid Baghdadi kaamil 30 saal tak Isha ki namaz padhne ke baad 1 paou'n par khade hokar Allah Allah karte rahe.

Allah ne farmaya ke jab namaz o ibaadat mein aao to ijz<sup>243</sup> iqhteyar karo, jaise farmaya:

Aur Allah Ke Saamne Ajezi Karne Waale Ban Kar  
Khade Raho. <sup>244</sup>

وَقُومُوا لِلَّهِ قَانِتِينَ

8. Khaja Muhammad Chishti ne apne makan mein ek gehra kuwa'n khudwaa rakha tha, jisme ulte latak kar ibadat e ilaahi mein masroof rehte the. <sup>245</sup>

Qaraeen, Allah ko gawah banaa kar insan farmae'n ke ye insano'n ka fel hai yaa....

9. Hazrat Mulla Shah Qadri farmaya karte the: Tamam umar ham ko ghushl e janaabat aur ehtelaam ki haajat nahi hui, kyou'nke ye dono'n ghushl, nikah aur neend se mutalliq hain. Hamne naa nikah kiya hai aur naa sotey hain. <sup>246</sup>

Halaa'nke ma'aroor waqea mein Nabi ﷺ ne 3 Sahaba Ikram رضوان الله عليهم أجمعين ko 3 kaam tark karne par saqht waeed sunaai. Ek neend naa karna, doosra nikah naa karna, aur teesra hamesha roza rakhne ki mumaneat farmai.

Abh is Mulla Sahab ka faisla aapke hath mein hai.

Ye saare tareeqe Kitab o Sunnat se jis qadar door hain usi qadar Hindu mazhab ki pooja paat aur riyaa'at se qareeb hain. Soofi mazhab aur Hindu mazhab mein kis qadar naa-qabil yaqeen had tak yagaaniyat<sup>247</sup> aur mumasalat<sup>248</sup> paai jaati hai. Iska andaaza aap khud lagaa sakte hain, kyou'nke aap khud bhi unke darmiyan hi paley badhey hain.

<sup>238</sup> T: 2 raka'at namaz padhi

<sup>239</sup> Soofiya e Naqshebandi: P89

<sup>240</sup> Gous us Saqalain: P83

<sup>241</sup> Tareeqh Mashaa'eq e Chisht by Zakariyya Kandhelwi: P155

<sup>242</sup> Tareeqh Mashaa'eq e Chisht by Zakariyya Kandhelwi: P178

<sup>243</sup> T: Inkesaari, Miskeeni, Mannat, Samaajat, Khushaamad

<sup>244</sup> Surah Baqarah: 238

<sup>245</sup> Seer al Auliya: P46

<sup>246</sup> Hadeeqatul Auliya: P57

<sup>247</sup> T: Yaksaniyat (Similarity)

<sup>248</sup> T: Mushabehat

## Ifkaar o Nazariyaat Tableeghi Jamat

Tableeghi Jamat ke manjhe hue khilaadi seedhe saadhe musalmano ko pha'nsa kar wo ifkaar o nazariyat jo qhata'an ghair islami hain un musalmano ke zehno'n mein raasiqh<sup>249</sup> karte hain jinhe'n wo khalis islami nuqta e nazar samajh kar qabool kar lete hain. Aur choonke in par Quran o Hadees aur deegar ulama ki kitabe'n padhne par paabandi hoti hai. Lehaza saari umar ye sacchai ko samjh hi nahi sakte.

Inki kitabo'n se liye gae chand ghair islami nazariyat ko aapki khidmat mein pesh kar deta hu'n. Padhkar aap khud faisla karle'n. Agar main inki wazaahat karne jaaou'n to ye khat kahee'n se kahee'n paho'nch jaaega.

- a. Quran ki tilawat se maut bhi waqf ho sakti hai.
- b. Qabil e itteba Sahaba Ikram رضوان الله عليهم أجمعين nahi soofiya hain.
- c. Nabi ﷺ ke sab fuzalaat<sup>250</sup> paak hain.
- d. Ummat ka iqhtelaf rahmat hai.
- e. Nabi e Kareem ﷺ ki qabar arsh o kursi se afzal hai.
- f. Kiraaman katebeen se koi amal chupaaya bhi jaa sakta hai.
- g. Ziyaara e qabar e nabawi ﷺ shafa-at ka baais hai.
- h. Quran ke zaheri maane se muraad tilawat hai.
- i. Quran ke mafaheem bhi kashf se malum hote hain.
- j. Quran mahez ek nuqta ka phailao hai.
- k. Khudkushi<sup>251</sup> ba-zariye roza aur namaz jaaez hai.
- l. Faraez ka tark karna kufr nahi hai.
- m. Kaenaat ka nizam Qutub o Abdaal ke hatho'n mein hai.
- n. Kuch soofi mustajaab ad dua bhi hote hain.
- o. Namaz ka haq sirf soofi hi adaa karte hain.
- p. Roza ka ehtemaam soofiya ki tarz par kiya jaae.
- q. Soofiya ko ghaib ki har cheez kashf se malum ho jaati hai.
- r. Soofiya ko darja e kamalaat e ghair sharai azkaar ke nateeje mein hasil hota hai.
- s. Imam Abu Hanifa رحمه الله ka difa'a har surat mein kiya jaae.
- t. Choti choti nekiya'n badey badey ajar ka baais hain.
- u. Kabeera gunah tauba ke baghair bhi maaf ho jaate hain.
- v. Auliya ke liye zameen lapet di jaati hai.
- w. Soofiya ke nazdeek wird<sup>252</sup> aur muraqeba<sup>253</sup> afzal tareen ibaadat hai.

<sup>249</sup> T: Pakka, Mazboot, Atal

<sup>250</sup> T: Paqhaana

<sup>251</sup> T: Jaan boojh kar apni jaan lena

<sup>252</sup> T: Wo kaam jo bilaa-naagha kiya jaae, zikr o azkaar, quran ki tilawat

<sup>253</sup> Ghaur, Tasawwur, Gardan jhukaa kar fikr karna, huzoori e dil se khuda ka dehaan karna, sab cheezo'n ko chhod kar khuda ka dehaan karna

Note: Agar aap har unwan ki tafseel janna chhate hain to inki saari kitabo'n ko chhanne ki zarurat nahi, sirf ek kitab 'Tableeghi Jamat: Aqaaed Ifkaar o Nazariyaa aur Maqaasid Ke Aaine Mein' by Abul Wafa Muhammad Tariq Khan padh le'n. Aapke saare ishkalaat door ho jaa'e'nge. In Sha Allah aur ye kitab internet par bhi maujood hai.

In nazariyaat ko jaan kar kaafir ko kaafir kehne mein kya tammul<sup>254</sup> naa hoga? Kyou'nke kaafiro'n ko inhi aqaaed ki buniyad par hi kaafir kaha jaata hai. Lekin agar wohi kuffar ham se sawal kar le'n ke jo aqaaed o nazariyaat ham apne buzrug'o'n aur auliya ke bare mein rakhte hain. Agar wohi nazariyaat tum bhi apne auliya ke bare mein rakhte ho to phir hame'n kaafir kyou'n kehte ho? To hamare paas siwaae apni baghle'n jhaa'nkne kea ur koi raasta naa hoga.

Aaj ye soofiya kehte hain ke barre-sagheer mein islam inhi ki wajha se phailta raha hai. Lekin kya ye bata sake'nge ke agar aaj ka kafir in baato'n ko jaanle to wo islam qabool karna to door ki baat utla deen e islam se mutanaffir<sup>255</sup> ho jaaega. Phir aise sawalaat mein hame pha'nsaa lega ke jinka jawab ye ulama Kitab o Sunnat se dene se aari ho'nge, kyou'nke saari daawat ka daar o madaar khuwab, qisse, kahaniya'n aur man-ghadat baate'n hain, jokey sacche daai ko zeb nahi detee'n.

### Maqaasid Tableeghi Jamat

#### Pehla Maqsad: Soofiyat Ki Tarweej:

Tableeghi Nisaab mein fazaal ke taqreeban tamam hi abwaab soofiya ki tareef o tausee aur ahwaal o amaal se bhare hue hain. Jo is baat ka khula saboot hain ke is jamat ka asal maqsad musalmano ki deeni taleem o tarbiyyat nahi, balkey soofiyat ki tarweej o asha-at hai. Inka kehna hai: Mashaeq e soofiya ma'arefat e ilaahi ki taraf bulaate hain.<sup>256</sup>

Iqlhaas paida karne ke waaste mashaeq e soofiya ki jootiyaa'n seedhi karni padti hain, ghaur o fikar ma'arefat ki kunji hai, yehi ghaur o fikar hai jisko soofiyat muraqeba se tabeer farmate hain.<sup>257</sup>

#### Doosra Maqsad: Quran o Hadees Ki Taleem Se Rokna:

Fazaal e Quran mein Janab Zakariyya Sahab Kandehlwī ne is baat par zor diya hai ke Quran hidayat ka maaqhuḥ nahi, balkey sirf ratne aur sawab haasil karne ki cheez hai. Hazrat Abdullah bin Umro bin al A'aas ؓ ki riwayat jisme Nabi ﷺ ne inko 3 din mein ek Quran se ziyada khatam karne ki ijaazat naa di.<sup>258</sup>

Lekin talimaat e soofiya aua amaal e akabereen e jamat ka amal jo ye sabit kar rahe hain wo ye hai ke ye ek raat mein 1 se 8 Quran tak khatam kar lete hain. Imam Abu Hanifa ؒ ke naam par bhi Ramzan ul Mubaarak mein 61 Quran khatam karne ka daawa karte hain. Lekin yehi Janab Zakariyya Sahab Kandehlwī ek aam admi ko Quran ke maani janne ki gharz se padhne se pehle 15 uloom par mahaarat zaroori batlaate hain.

Is gharz se ke log Quran ko padhkar samajhne ka khayal bhi dil se nikal de'n. Hala'anke in 15 uloom ki naa thin aa aaj hai. Sirf admi ko arabi loghat aur grammer se waqfiyat hona zaroori hai. Baaqi mushkil mufasssereen ki likhi hui tafaseer se khud-ba-khud hal ho jaati hain. Lekin Tableeghi Jamat ke akabereen ko ye hargiz qabil e qabool nahi ke log Quran o Hadees se waqif ho'n. Agar aam admiyo'n ko isse waqfiyat hogai to inka beda gharq ho jaaega. Isey bahaal rakhne ke liye inki jaddo jahad chal rahi hai.

#### Teesra Maqsad: Buniyadi Aqhlāqiyyaat Ki Pamaali:

Tableeghi Jamat ka nisab agar ek jaanib buniyadi aqaaed aur islami nazariyaat ke taqaazo'n ko poora karne mein nakaam nazar aata hai to wahee'n doosri jaanib buniyadi aqhlāqiyyaat ki taleem mein bhi ghalat ruḥ

<sup>254</sup> T: Shubha, Shak, Tazabzub

<sup>255</sup> T: Nafrat karne waala, Bezaar, Karaahat karne waala

<sup>256</sup> Fazaal e Tableegh: 5

<sup>257</sup> Fazaal e Zikar: P51

<sup>258</sup> Hikayat e Sahaba: Hikayat # 17



iqhteyar kiye dikhai deta hai. Janab Zakariyya Sahab Kandehlwi ne apne in rasaael mein jaa-ba-jaa<sup>259</sup> ishq aur kamiyaab ishq baazi ke kuliye<sup>260</sup> darj kiye hain.

Soofiyyat mein jaha'n aur bahot si khabasate'n hain, wahee'n ek khabasat buniyadi aqhlaqiyyaat se mehroomi bhi hai. Kyou'nke soofi apne za'am<sup>261</sup> mein sharai aur aqhlaqi pabandiyo'n se azaad hota hai. Is liye iske aqhlaaq o amaal ki koi had o inteza nahi hoti. Hatta k qaul e Lut عليه السلام ka amal bhi inse kuch baeed nahi (jiski wajah misale'n saboot ke taur par inki kutub mein maujood hain)

#### Chhaho'nta Maqsad: Rehbaaniyat Ki Taleem Dena:

Haqeeqat ye hai ke rehbaaniyat<sup>262</sup> islam ki zid hai aur islam mein iskey liye koi gunjaesh nahi hai, balkey islam se qabl bhi jin logo'n ne rehbaaniyat iqhteyar ki, ye inka apna bida'ati tareeqa tha. Lekin Tableeghi Jamat ke ahdaaf o maqaasid mein se ek ahem maqsad logo'n ko rehbaaniyat ki taraf maael karna bhi hai. Is gharz se soofiyya ka tareeqa aur ifkaar o nazariyyaat ko nihayat shad-o-mad<sup>263</sup> ke sath pesh kiya gaya hai.

Janab Zakariyya Sahab Kandehlwi rehbaaniyat ka difa'a karte hue ye kehna chhate hain ke jo log rehbaaniyat koi slam se kharij samajhte hain wo ghalati par hain aur rehbaaniyat deen e islam ka juz aur hissa hai. aur likhte hain ke (aaj qaanqaaho'n mein baithne waalo'n par har taraf se ilzaam hai, har traf se faqre kasey jaate hain, aaj inhe'n jitna chhahe'n buraa bhalaa keh le'n, kal jab aankh khulegi us waqt haqeeqat malum hoti ke ye boriyo'n par baithne waale kya kuch kamaa kar le gae. Jab wo mimbaro'n aur balaa-khaano'n par ho'nge tab malum hoga ke ye ha'nsne waale aur galiya'n dene waale kya kama kar le gae.<sup>264</sup>

#### Paanchwaa'n Maqsad: Hanafi Mazhab Ka Tahaffuz Karna:

Hanafi mazhab ke beshtar masaael Quran o Hadees se mutasaadim<sup>265</sup> hain, chunache Hanafi mazhab ki baqaa ki khatir jaha'n kuch doosre iqdamaat hue, wahee'n Tableeghi Jamat bhi wajood mein aai, jiska maqsad logo'n ko fazaael mein uljhaa kar aqaaed aur masaael ka ilm hasil karne se door rakhna tha. Tableeghi Jamat ke qiyam ka buniyadi maqsad awaam un naas ko Quran o Hadees ke ilm se barah e raast istefaada<sup>266</sup> karne aur Hanafi mazhab ki khamiyo'n par mutalle'e<sup>267</sup> hone se rokna hai.

Maulana Janab Zakariyya Sahab Kandehlwi ne apne tamam rasaael mein har jagah Imam Abu Hanifa رحمه الله ko Imam e A'azam (Afa'al tafseel ka sega hai, jiske maani hue aisa Imam jisse badaa imam koi hai hi nahi) qarar diya hai. Halaa'nke ye baat durust nahi, kyou'nke hamare sabse bade Imam Nabi e Kareem ﷺ hain aur jo log ye kehte hain ke Nabi e Kareem ﷺ Imam nahi, balkey Rasool o Nabi hain to phir inhe'n jaan lena chhahiye ke qiyamat ke din inka hashar bhi Imam Abu Hanifa رحمه الله ke aise pairukaaro'n ke sath hi hoga jo Nabi ﷺ ko imam nahi maante.

Maulana Janab Zakariyya Sahab Kandehlwi ne Imam Abu Hanifa رحمه الله ke naam ke sath ﷺ likhne ke bajaee beshtar maqamaat par ﷺ tehreer kiya hai. Halaa'nke sab jaante hain ke ye laqab Sahaba Ikram رضوان الله عليهم أجمعين ke sath khaas hai aur Imam Abu Hanifa رحمه الله Sahabi nahi hain. Balkey aksar ulama ke nazdeek inka tabai hona bhi saheeh nahi hai. Kyou'nke inki mulaqaat kisi bhi saheeh tareeqhi riwayat ki binaa par kisi Sahabi رضي الله عنه se sabit nahi.

Jabke Ali Hajwari al ma'aroor Daata Gunj Baqsh tehreer farmate hain ke Yahya bin Moaz ne Nabi ﷺ ko khuwab mein dekha aur poocha ke main Aap ﷺ ko qiyamat ke din kaha'n talash karu'n? Aap ﷺ ne farmaya: Abu Hanifa ke jhandey ke paas.<sup>268</sup>

Isse malum hua ke soofi ke aqeede mein qiyamat ke din Nabi ﷺ Imam Abu Hanifa رحمه الله ke jhandey ke neeche ho'nge. *Ma'az Allah*

<sup>259</sup> T: Har jagah

<sup>260</sup>

<sup>261</sup> T: Gumaan

<sup>262</sup> T: Tark e duniya

<sup>263</sup> T: Shaan o Shaukat, Dhoom dhaam, Zor shor, Taaqat

<sup>264</sup> Fazaal e Zikr: 40-41

<sup>265</sup> T: Takra jaane waala

<sup>266</sup> T: Faaeda haasil karna, Nafaa uthaana

<sup>267</sup> T: Waaqif, agaah, Khabardaar hua

<sup>268</sup> Kashf ul Mahjoob: P143

Tableeghi Jamat dar-asal hanafiyyat ki difa'ai fauj hai aur difa'ai fauj ka kaam sirf difa'a karna hota hai, hamla karne ki siko ijaaza nahi hoti. Yaani Tableeghi Jamat ka laaha e amal<sup>269</sup> ye hai ke apna mazhab chhodo nahi aur doosre ka chhedo nahi. Balkey nae aane waale ko apne sath milaakar usey uske mahol se door le jao, taakey wo agar hanafi naa bhi baney to kam az kam himaayati to zaroor ban jaaega. Jisse hanafi mazhab ke tahaffuz o taqwiyaat ka baais banaa rahega.

#### Chetta Maqsad: Naujawan Nasal Ki Gumrahi:

Naujawan nasal to qaum ka sarmaya hai. Ilm ka hasil karna islam ke deegar faraaez ki tarha ek ahem tareen fareeza hai. Ilm ke baghair ummat e muslima ka urooj naa-mumkin hai aur jo log ye samajhte hain ke ilm ke bahgair hi islam duniya mein ghalib ho jaaega wo ahmaqo'n<sup>270</sup> ki Jannat mein rehte hain. Talimat e nabawi ﷺ mein ilm ki ehmiyat aur iski ashad zaroorat par musalmano ke liye takeedi ehkamaat maujood hone ke bawajood Tableeghi Jamat ne khul kar in ehkamaat ki nafarmani ki hai.

Isi gharz aur inke maqsad mein kamiyaabi hasil karne ke liye Maulana Janab Zakariyya Sahab Kandehlwī ne muta'addid jagho'n par ye tassur dene ki koshish ki hai ke chillo'n aur nawaafil ka ehtemaam ilm se ziyada afzal hai. Lekin ye baat durust nahi hai. Dono'n jaha'no'n ki kamiyaabi ke liye har do tareeqe ka ilm zaroori hai. Chhahe wo roti kamaane ka ilm ho yaa husool e aqhirat ka. Aaj ke daur mein jaha'n tak deen e islam ki tableegh ka talluq hai, jadeed duniyawi ilm hasil kare, jiske baghair wo ghair muslimo mein saheeh andaaz se tableegh kar nahi sakta.

Lekin afsos sad afsos ke jamat ki sad-saala<sup>271</sup> koshisho'n ke baad unho'n ne jis mod par qadam rakha hai, us maqam par dushmanaan e islam bhi sharma jaa'e'nge aur usse nafrat kare'nge kyou'nke ye ek sangeen aur tabah-kun karnaama hai.

Jamat ke akabereen ne apni saari mehnato'n ke baad bhi apne maqsad mein khudko nakaam hote dekha aur sath hi jab chharo'n taraf se in par hamle hone lag gae to pareshaniyo'n mein muhtela hogae. Us waqt shaitan ne mauqa ko ghaneemat samjha aur inhe'n mashwara diya ke schoolo'n mein padhne waale baccho'n ko waha'n se nikaaldo wo tumhari nakaami ko kamiyaabi mein badal de'nge.

To unho'n ne shaitan ke mashware par mehnat karni shuru kardi aur garmiyo'n ki chhuttiyo'n ka bahaana banaakar mohalla mohalla, galee galee chakkar kaatne shuru kar diye aur baccho'n ke an-padh waledain ko ye bahaana banaa kar manwaaliya ke chhuttiyo'n mein bacche bure sathiyon ke sath milkar ghalat raasto'n par pad-jaa'e'nge is liye inhe'n jamat mein bhijwaado taake wo deendaar ban jaa'e'n.

Is tarha in jamati logo'n ne an-padh waledain ka waqti faaeda uthakar in baccho'n ko gharo'n se kiya nikaala, inko school o college se bhi nikaal diya aur phir wo inhe'n deen se bhi koso'n door lejaakar chhod dete hain. Inki harkato'n se saikdo'n ghar barbaad ho chuke hain. Is liye meri unse guzarish hai ke wo baccho'n ko gumrah karne se baaz ajaa'e'n.

#### Saatwaa'n Maqsad: Qabar Parasti Ki Targheeb Dena:

QeK is baat ki saraahat kar chukka hai ke zinda aur murda baraabar nahi ho sakte. Inme zindagi ki ramaq tak nahi hoti aur inhe'n to ye bhi malum nahi ke wo khud kab uthaae jaa'e'nge. Lekin Tableeghi Jamat ke akabereen is baat ke qaael hain ke murdey sunte hain, balkey jis tarha zinda admi duniya mein kisi ki madad karte hain isi tarha murdey bhi qabar mein lete hone ke bawajood madad karne par qadir hote hain. Balkey isse bhi badh-chadh kar Maulana Janab Zakariyya Sahab Kandehlwī ke nazdeek zinda haqeeqat mein murda hota hai aur murda dar-haqeeqat zinda hai.

<sup>269</sup> T: *Dastoor u lama, Program, Nizam e amal*

<sup>271</sup> T: *Sau saala*

<sup>270</sup> T: *Bewaqoof, Nadaan, Naasamajh*

Tableeghi Nisaab mein aise an-ginat qisse maujood hain. Murda kehta hai: Dekhoji hairat ki baat hai ke ek murda zinda ko talqeen kar raha hai. Aur ek jagah ek murda qabar mein rakhne ke baad ankhe'n khol deta hai. Teesri jagah ek murda ghusl dene waale ka anghota pakad leta hai. Aur ye saare yehi kehte hain ke ye marey nahi, balkey ek jagah se doosri jagah muntaqil ho gae hain. Inke bahot badey buzrug to marne ke kai barso'n baad deoband ke 2 maulwiyo'n ke jhagde ka faisla karne paho'nch gae the.<sup>272</sup>

Yehi wajah hai ke Tableeghi Jamat ke akaereen apne buzrugon ki qabron par jaakar muraqeba karte hain aur inse faiz hasil hone par eman rakhte hain. Kyou'nke inke nazdeek murda zinde se bhi ziyaada zinda hota hai. Mashaeq ki ruhaniyat se istefaada aur inke seenon aur qabron se batani fuyooz paho'nchna so beshak saheeh hai.<sup>273</sup>

Maulana Ashraf Ali Thanwi, Maulana Janab Rasheed Ahmad Gangohi, Maulana Syed Abul Hasan Nadwi. In tamam ka yehi aqeeda hai aur Maulana Janab Zakariyya Sahab Kandehlwī ne bhot si jaghon par fuyooz ko sabit karne ki koshish ki hai. Agar qabron se kisi ko faiz hasil hota bhi hai to wo faiz Allah Ta'ala ki jaanib se nahi, balkey shaitan ki janib se hota hoga. Kyou'nke qabar parasti Allah ki naraazgi aur shaitan ki khushnoodi ka baais hai kyou'nke ye aqeeda ki kai wazeh daleelon ke khilaf hai jo Tableeghi Jamat ke akabereen ahle quboor se madad fuyooz hasil karne ka rakhte hain.

#### Aathwaa'n Maqsad: Inkar e Risaalat Ko Chor Darwaze Se Daqhil Karna:

- i) Taqleed e Mutlaq
- ii) Taqleed e Shaqsi
- iii) Tauheed e Matlab

##### *i) Taqleed e Mutlaq:*

Kisi ki baat ko bilaa daleel maan kar ispar amal paira ho jaana Taqleed e Mutlaq hai. 4<sup>th</sup> sadee hijri mein jab taqleed ka aghaaz hua, taqleed ki yehi ek qism paai jaati thi. Ye Quran o Hadees ya ijma e ummat ki daleel talab kiye baghair masla ke saheeh yaa ghalat aur azaab ya sawaab ko bataane waale alim ke zimme daal kar amal paira ho jaana hai.

##### *ii) Taqleed e Shaqsi:*

Kisi shaq ki bilaa daleel baat aur fatwa ko apne liye hujjat samajhna taqleed e shaqsi kehlaata hai. Is qism ki taqleed mein kisi khas shaqsiyat ka iltezaam kiya jaata hai, jaisa ke Hanafi ke liye Imam Abu Hanifa رحمہ اللہ ke alaawa kisi ki taqleed jaaez nahi hoti. Khuwah wo Quran o Hadees ke ehkamaat ko apne imam ke qaul ke taabe karde. Isi ka naam Taqleed e Shaqsi hai. Quran o Hadees ko apne imam ke fatwe ke muwafiq laane ke liye har qism ki tawilaat o tehrifaat ka darwaza khul gaya. Nez imaamo'n mein taqseem hokar ummat ki wahdat bhi paara paara ho gai.

##### *iii) Tauheed e Matlab:*

Ye taqleed ki bad-tareen qism hai aur ise inkar e risaalat ka chor darwaza kaha jaa sakta hai. Jisme muqallid har qism ki sharai pabandi se hi azaad hogaya abh iske liye uske peer ka hukam hi deen o shariyat ban gaya. Peer ka qaul hi dar-asal shariyat hai aur mureed ko ye janne ya sochne ki bhi ijaazat nahi ke iske peer ka qaul deen o shariyat ke khilaf to nahi hai. Is tauheed e matlab ki tareef Maulana Janab Rasheed Ahmad Gangohi, Maulana Ashraf Ali Thanwi aur Maulana Janab Zakariyya Sahab Kandehlwī ne bahot hi niraale andaaz mein ki hai. Padh kar dil kaa'npne lagta hai.

<sup>272</sup> Arwah e Salaasa: Hikayat # 247

<sup>273</sup> Al Mohannad A'ala Mufannad (yaani Aqaaed Ulama e Deoband) by Khaleel Ahmad Saharnpuri: P45

Abh koi shaqs agar is qism ka aqeeda rakhega to laazmi baat hai ke iske liye apne peer ke mu'n se nikli hui har baat Allah Ta'ala ke farman ke darja mein hogi, nez Tauheed e Matlab ka ek ahem rukn Wahdatul Wajood bhi hai. Pas in tamam khabaasato'n ke baais Tauheed e Matlab ek kufr o ilhaad aur inkar e risaalat par mabni taqleed hai. Jiski deen e islam mein koi gunjaesh nahi.

#### Nawwa'n Maqsad: Jhoote Qisse Kahaniyo'n Mein Uljaae Rakhna:

Tableeghi Nisaab ki taiyyari mein Maulana Janab Zakariyya Sahab Kandeelwi ne jin kutub ka sahaara liya hai unme aksar ghair ma'arof o ghair mustanad hain. Jinka lazmi nateeja jhoote aur man-ghadat qisse ka Tableeghi Nisaab mein shamil hone ki soorat mein nikalta hai. Magar Tableeghi Jamat ke log apni ankho'n par aqeedat ki patti bandh lene ke baad in qisso'n ko badi dhitaai se har ijtema mein sunte aur sunaate hain.

Agar main in waqeaat ko likhna shuru kar du'n to ye Fazael e Amaal ka teesra hissa ban jaega. Is liye chand waqeaat zikar kar deta hu'n. Aap khud padh le'n, pataa chal jaaega ke in kahaniyo'n mein kitni sacchai hai.

- a. Ek kafir badshah ka qissa.<sup>274</sup>
- b. Bani Israel ke ek gunahgar shaqs ka qissa.<sup>275</sup>
- c. Hazrat Usman رضي الله عنه ka qissa.<sup>276</sup>
- d. Ek kafan-chor ka qissa.<sup>277</sup>
- e. Hasan Bibi aur inke bhai ka waqea.<sup>278</sup>

#### Tableeghi Jamat Mein Nikalne Ke Nuqsanaat

Inki is dawat par deen o duniya dono'n ke nuqsanaat murattab hue hain: Awwal deeni nuqsan isse ye hua hai ke Allah Ta'ala ke deen mein is jamat ne bida'at nikaali aur sunnat e Rasool ﷺ ki muqhalefat ki hai.

Doosra nuqsan jo is duniyawi aur deeni hua hai wo maal kaa ziya'a<sup>279</sup> aur waledain o biwi baccho'n ke huqooq ka ziya'a hai aur inho'n ne talib e ilmo'n ko inke nafa'a baqsh uloom se hataa kar inki poori zindagi ko jahaalat se do-chaar kiya hai. Aur tajir pasha musalmano ko inki tijarat o karobar se hataa kar inke ahl o ayaal aur jin doosre logo'n ki is maal se wo kafalat karte the inki ma'aishiyat mein nuqsan daalakar inko ghareebi o faqr o faaqa jaisi mushkilaat mein giraftaar kar diya hai.

Lehaza har wo shaqs jiske paas aisa ilm ho jo is tableeghi giroh ke shar o fitna ko kam kar sakey is par wajib hai ke wo apne ilm ko zahir kare aur musalmano ke samne is jamat ki gumrahi o faasid aqeeda ko bayan karke ummat e Muhammadiya ﷺ ko inke fitne se bachaaye.

Tableeghi, jo umooman saraapa jahaalat hain aur taqleed e jaamid o ibaadat e akabereen ke liye ladte hain, apne bado'n ki ta'azeem o khuzu'u<sup>280</sup> ke liye jaan dete hain, bida'at ko musalmano mein phailaate aur riwaaj dete hain. Musalmano par aisi cheeze'n wajib karte hain jinko Allah Ta'ala ne zaroori o wajib qarar nahi diya.

Deen e Islam mein aisi cheezo'n ko mashroo qarar dete hain jinko Allah o Rasool ﷺ ne mashroo qarar nahi diya. Nabi e Kareem ﷺ ka irshad hai: Jis shaqs ne bida'ati admi ki ta'azeem aur izzat o takreem ki goya isne islam ko dhaane mein madad ki.

<sup>274</sup> Fazael e Zikar: P105

<sup>275</sup> Fazael e Darood: P99

<sup>276</sup> Fazael e Haj: P132

<sup>277</sup> Fazael e Sadaqaat: P657

<sup>278</sup> Fazael e Sadaqaat: P479

<sup>279</sup> T: Nuqsan, loss (google translation)

<sup>280</sup> T: Aajezi, Gid-gidaana

## Andhi Taqleed Ka Phanda Aur Uske Zehreele Nataaej

An-padh aur jahil awaam ki kaseer ta'adaad mahez apnea baa o ajdaad ki taqleed mein ghair Masnoon afaal aur bida'at mein pha'nsi hui hai aur ye sochne ki zehmat gawaara nahi karti ke in amaal ka deen se kya talluq hai. Aise logo'n ki har zamane mein yehi daleel rahi hai.

Hamne Apne Abaa o Ajdaad Ko Aisa Karte Paaya  
Lehaaza Ham Bhi Aisa Hi Kar Rahe Hain.<sup>281</sup>

بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ

Baaz log shaqsiyat parasti yaani imaamo ki taqleed aur baaz log ulama e soo ki taqleed mein bida'at ki zanjeero'n mein jakde hue hain aur baaz hukumraano ki taqleed aur kuch log rasm o riwaaj ki taqleed mein bida'at iqhteyar kiye hue hain. Ummat e Muslim a mein iqhtelaf o inteshar ka aghaaz is waqt hua jab itteba o ataa-at ko chhod kar iski jagah taqleed e shaqsi ko iqhteyar kiya gaya aur Allah Ta'ala ke bheje hue imam Muhammad ﷺ ko peeche chodkar apne banaae hue imaamo'n ke naam par muqhtalif mazaahib ki buniyad rakhi gai.

Jabkey ye andhi taqleed fasaad ki jad hai aur iske asaraat o nataaej ummat ke liye tabaah kun sabit hue hain. Taqleed ne ummat ko siwaae ifteraaq<sup>282</sup> aur inteshar ke kuch nahi diya. Taqleed ki dar-aamad<sup>283</sup> se qabl musalmano ki junge'n kuffar se hua karti thee'n aur musulman aapas mein muttahi the. Satyanaas ho is andhi taqleed ka jisne musalmano ko aapas mein ladaana shuru kiya. Ye andhi taqleed aisi aafat hai ke jo shaqs ek dafa'a iske chungal mein pha'ns jaata hai to phir wo sunnat e Rasool ﷺ par amal ke qabil hi nahi rehta, balkey wo apne taqleedi mazhab ka hi pairukaar banke reh jaata hai.

Muqallido'n ke liye Quran o Hadees se sabit shuda amaal par amal karna yaa inhe qabool karna bhi bahot mushkil dikhai deta hai. Muqallid zaeef se zaeef riwayat ka sahaara lekar a'laa darje ki saheeh ahadees ka inkar karne par kamar basta ho jaata hai.

Muqallid ummatiyo'n ke peeche jaata hai jabke itteba karne waala Rasool Allah ﷺ ke raaste ka mutalaashi hota hai. Lehaza jo farq beena<sup>284</sup> aur nabeena<sup>285</sup> mein hai wohi farq muttahi aur muqallid mein hai. Aur jaise mushrik muwahhid nahi ho sakta, bida'ati ahle sunnat nahi ho sakta. Aise hi muqallid kabhi mukammal muttahi Rasool ﷺ nahi ho sakta. Muqallid hamesha lakeer ka faqeer hota hai, is liye daleel ke baghair hi har airey ghair ki baat par amal karna shuru kar leta hai.

Ummat mein se kisi fard o bashar ko taqleed karne ka hukam naa to Allah Ta'ala ne diya hai, naa iska hukam Allah Ta'ala ke bheje hue Rasool ﷺ ne diya hai. Aur naa hi Imam Abu Hanifa ؒ ne kahee'n ye kaha hai ke meri taqleed karna aur mere naam par ek mazhab ki buniyad rakh lena. Jabkey Ahle Hadees dar-haqeeqat muttahi Rasool ﷺ hain aur itteba e Rasool ﷺ ka hukam khud Allah Ta'ala ne QeK mein diya hai. Is liye hamare Imam Hazrat Muhammadur Rasool Allah ﷺ hain. Jinhe'n Allah Ta'ala ne mansab e imaamat par faaez farmaya hai.

Inkey alaawa ham kisi ummati ke muqallid nahi hain. Khuwah wo ummat ghair muqallid hi kyou'n naa ho. Balkey iski ghalati ko ham maslehat e a'amma ke pesh e nazar sar e aam bayan karne ko taiyyar hain. Nabi ﷺ ya Ijma e Sahaba Ikram رضوان الله عليهم اجمعين ki taraf ruju karna taqleed mein daqhil hi nahi hai. Itteba o ataa-at se ummat mein ittehad bar-qrar rehta hai, jabkey taqleed iske bar-aks ummat ko firqo'n mein baa'nt deti hai. Jo hamari ankho'n ke saamne maujood hai.

Muqalledo'n ne taqleed karne mein jut kar ek deen ko 4 deen banaa diya hai. In muqalledo'n ne isi par bas naa kiya, hanafi muqallido'n ko dekh le'n... Deobandiyo'n aur Barailwioy'n mein batey aur ek doosre ko kafir samajhte hain aur phir isse aagey koi Qadri ban gaya aur koi Chishti, koi Naqshebandi aur koi Soharwardi. Isse zahir hota haike andhi taqleed bhed chaal ka naam hai aur yehi taqleed firqa-bandi ki maa'n hai jo firqo'n ko janam deti

<sup>281</sup> Surah Sho'ora: 74

<sup>282</sup> T: Judaai, Judaai paida karna

<sup>283</sup> T: Andar aana, Import

<sup>284</sup> T: Dekhne wala, ankh se dekhne waala

<sup>285</sup> T: Andha

hai. Ye taqleed gumrahi ki jad hai, jisse ummat mein inteshar o bigaad paida hua hai. Aur isne ummat ki ijtemaaiyat ko tukdey tukdey karke rakh diya hai. Ye sab is liye hota hai ke muqallid Nabi ﷺ ke pehlu ko dheela chhodkar apne imam ke pallu ko mazbooti se pakad leta hai.

Bahot saare mohaddiseen ikram aur ahle ilm ko muqalledeen hazraat apne rang mein rangne ki koshish karte rehte hain, halaa'nke taqleed ke khilaf bahot saaro'n ki tasnifaat maujud hain. Jaise Imam Siyuti رحمه الله کی Radd e Taqleed par kitab, Imam Ibnul Qaiyyim رحمه الله، Shaikh ul Islam Imam Ibne Taimiyya رحمه الله، waghaira jinho'n ne itteba o ataa-at ko farz aur taqleed ko haram qarar diya hai.

## Sirf Naarey Baazi:

### *Faqhar Se Kaho Ke Ham Muqallid Hain*

Isi tarha BJP ka naara hai, Garv Se Kaho Ke Ham Hindu Hain. In dono'n naaro'n mein koi farq nazar nahi aata. Thandey dil se soche'n ke musulmano ko in mullao'n ne kis had tak giraa diya hai. Inke doosre naarey ye hain:

- i) Tark e Taqleed Kufr ka Pehla Zeena Hai
- ii) Aimmam Ikram Ki Taqleed Eman Ka Mazboot Qila Hai

Iske sticker banaa kar taqseem kiye gae, hamari masjid mein lagey hue hain. In ulama'o'n ke saf e awaal ke alim se sabit karaade'n ke ye naarey Quran o Hadees ki raushni mein kaha'n tak sacche hain. Ye gumrah-kun naarey sirf in maqamat ko bar-qarar rakhne aur bhole bhale be-ilm o jaahil aur an-padh qism ke masoom musulmano ko behkaakar deen e islam se kharij karke apne deen Deobnadiya par qaem rakhne ke liye an-thak koshish hai.

Main Allah ki qasam khaa kar kehta hu'n ke baatil kabhi haq par ghalib nahi aa-sakta, ye mera eman hai. Aur ye zaroor hokar rahega. Aaj nahi to kal hamari zindagi mein nahi to hamare bacche zaroor dekhe'nge ke agar unho'n ne sacche dil se tauba naa ki aur in harkato'n se baaz naa aae to inke saare kaale kaarnaamo'n ki wajah se Allah Paak inhe'n ruswaa karke rakh dega.

Kyou'nke ye chharo'n imaamo ko barhaq maanne ka ehsaas dilate hain aur apne imam ko chhod kar doosro'n ke bare mein kufr ke fatwe bhi saadir karte hain. Imam Shafai رحمه الله کی bare mein inki kitabo'n mein kya kya likha hai? Khud hi padh le'n, pataa chal jaaega.

Lekin iske bar-aks ham sabko maante hain, sabke amal jo Quran o Hadees se munasebat rakhte hain un par amal bhi karte hain jaise..

1. Imam Shafai رحمه الله کی aur Imam Abu Hanifa رحمه الله کی mein se Imam Abu Hanifa رحمه الله کی dua e qunoot ruku se pehle karne ke qaael hain jabke Imam Shafai رحمه الله کی ruku ke baad aur Ahle Hadees dono'n ko rawaa magar ruku se pehle ko raajeh qarar dete hain.
2. Namaz mein bismillah ka padhna jaaez hi nahi hai, balkey mustahab hai aur yehi qaul Imam Abu Hanifa رحمه الله کی ka hai aur Imam Ahmad ka mashoor mazhab bhi yehi hai. Aur aksar Ahle Hadees ka bhi yehi maslak hai.
3. Hazrat Abu Huraira رحمه الله کی ki hadees kufiyo'n ki tardeed karti hai, jo hawaadis waghaira mein mutlaqan namaz e Fajr mein qunoot e naazela ko makruh samajhte hain aur inka kehna ye hai ke qunoot padhna mansooqh ho chukka hai aur is par amal bida'at hai, jabkey fariqain se Ahle Hadees ka maslak mo'otadil hai.

## Hanafī Aalimo'n Aur Khateebo'n Ki Deeni Baseerat Ka Jeeta Jaagta Saboot:

Hamare aaj ke aalimo'n aur khateebo'n ke ilm ka kya kehna. Inke saare khutbe apne pet ko mad e nazar rakh kar diye jaate hain. Ye apni roti ki khatir Allah Ta'ala ke kalam aur Nabi ﷺ ke farman ko balaae taaq rakh kar khutba dete hain. Sacchai ko jaante hue bhole musulmano ko gumrah karte hain. Masaajid ki committee membero'n ka lehaaz rakh kar khutba diya jaata hai. Zara soche'n ki in khutbo'n par amal paira hokar ham kitne

pakke musalman bante hain? Is ke liye chan misaale'n de raha hu'n, taakey aapko baat asaani se amajh mein ajaae.

1. Nikah ke dauran Imam dua mangta hai: Aye Allah! Is dulha, dulhan mein aisi mohabbat paida farma jaise tooney Yusuf عليه السلام aur Zulaiqha mein paida ki thi. Kya koi imam ye sabit kar sakta hai ke in dono'n ki shadi hui thi. Ulta Quran ne to is aurat ka kirdar badaa ganda bataaya hai, jokey kisi Nabi ke laaeq hohi nahi sakti, lekin be-qal imam duae'n maangte aarhe hain aur sabse aameen kahelwaa rahe hain. Jinme main aur aap bhi shamil hain.
2. Eid e Milad manaa rahe hain aur wo bhi Nabi ﷺ ki wafat par sirf pet ki khatir chand paiso'n ke liye Nabi ﷺ ki wafat par khushiya'n manaane ke liye taiyyar rehte hain. Inse kahe'n ke apne waledain ki wafat par khushiya'n manaae'n tab pataa chalega.
3. Kisi imam mein ye himmat nahi ke wo parde par lagataar khutba de.
4. Agar aapki masjid mein koi shaqs sunnat ke mutabiq namaz padh raha ho to is par eteraaz karne se baaz rahe'n. Kyou'nke baaz imam hazraat Surah Fateha padhne, zor se ameen kehne waalo'n ko bura kehte hue doosre namazo'n ko sunnat e Nabawi ﷺ se door karne ki koshishe'n karte hain.
5. Har ek imam, maulwi, khateeb jis naam se bhi pukarle'n. Apni biwi ko nikah mein hindu dharam ke rasm o riwaaj se qabool karta hai. Hinduo'n ki taali musalmano ka laccha jiske baghair nikah adhoora rehta hai, yaha'n tak ke nikah hota hi nahi. Inse pooch ke islam mein iska kya maqam hai? Aaj tak kisi Imam ne is bare mein khutba nahi diya.
6. In sab se badh kar ek aur badi la'anat bado'n ke pair choone ki hai unho'n ne is la'anat ko is liye bahal rakha hua hai ke unka wiqar bhi bhal rahe aur hare k se ye apne peer bhi pakadwate rahe'n. Agar log waledain ke peer chhod de'n to inke pair choone waale baaqi naa rahe'nge. Inse pooche'n ye kaha'n ka islam hai aur islam mein iska kya maqam hai?

Ye lat aage badh kar musalmano ko kufriya amal karne tak le gai, wo qabro'n aur mazaro'n ke behi pair chhote yaa paou'n padte hain. Kisi imam mein dam hai ke wo in bhole musalmano ke aqeede ko durust kare aur in mushrikaana harakaat se najaat dilaae?

7. Har jagah nit-nai rusumat in maulwiyo'n ne ghad rakhi hain. Calcutta mein musalman aurat apni maa'ng mein sindoor bhari hai? Kya ye hinduo'n se li hui rasman nahi hai?
8. Hinduo'n mein sati ki rasm hua karti thi aur abhi bhi jaari hai. Lekin musalmano mein is tarha ka zul ek nae andaaz mein dhaaya jaata hai. Shauhar ke marne par use ghushl diya jaata hai, maiyyat ko ghar se lekar nikalne ke baad mahelle ki saari aurate'n milkar bewah ko uski lahed<sup>286</sup> ke paas lekar jaati hain aur uska maher zulm se maaf karaati hain aur sath hi uski chudiya'n todh-todh kar uski lahad mein dafan ki jaati hain. Hinduo'n ki ye rasm zamana e daraaz se musalmano mein chali aarahi hai.

Kya isse ye zahir nahi hota ke shikam parwar mullao'n ka ilm bhi un hi lahedo'n mein dafan ho chukka hai. Warna kya majaan ke ye rasm musalmano mein qaaem rehti.

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<sup>286</sup> T: Qabar, Mazaar

## Quran Jaisi Maani Jaaney Waali Kitab Hidaaya Waghaira Ke Chand Masaael Ki Jhalkiyaa'n

S. N.	Masaael	Hanafi Kutub Se Hawaala
1	Yahood o nasaara apne maulwiyo'n aur darwesho'n ka kahaa maante the, is liye Allah ne mushrik farmaya.	Muqaddama Fataawa Alamgeeri
2	Momino'n ko hukam diya ke bado'n ke qaul mat poocho, balkey ye pooch ke Allah aur Rasool ﷺ ka hukam kya hai?	Fataawa Alamgeeri: V1 P13
3	Aap ﷺ ki mohabbat mahez zuban se nahi hoti, balkey itteba se hoti hai.	Sharhe Wiquaaya: P10
4	Jo sunnat ko haqeer jaane wo kafir hoga.	Durre Muqhtar: V1 P218 Hidaaya: V1 P541
5	Jo sunnat ko halka jaankar baraabar tark kare wo kafir hai.	Muqaddama Hidaaya: V1 P77
6	Hadees ka rad karne waala gumrah hai.	Muqaddama Hidaaya: V1 P30
7	Jo shaqs kisi ayat ke sath masqhara pan yaa be-adabi kare wo kafir hai.	Durre Muqhtar: V2 P2513
8	Jo log ilm ke baghair hadees talab kare'nge wo tabah ho'nge.	Muqaddama Alamgeeri: V1 P43
9	Fiqha mein jo ahadees hain in par etemaad e kulli nahi ho sakta. Jab tak ke kutub e hadees se saheeh naa Karli jaae. Halaa'nke fiqha mein hadees mauzu bhi hain.	Muqaddama Hidaaya: V1 P108
10	Hadees imam ke qaul par muqaddam hai.	Hidaaya: V1 P391
11	Ahle Hadees o Ahnaaf mein ittefaq baa-ham <sup>287</sup> hona chhahiye	Hidaaya: V1 P310
12	Imam e Azam jab Baghdad mein warid hue to ek Ahle Hadees ne sawal kiya ke Rutab (paaki o tar khajoor) ki bey'y <sup>288</sup> tamar (sookhi khajoor) jaez hai yaa nahi? (qadaamat e al hadees)	Durre Muqhtar: V3 Muqaddama Hidaaya: V1 P59
13	Salam ke waqt jhukna makruh hai, iski hadees mein mumaneat aai hai.	Alamgeeri: V4 P345
14	Musafaha ek hath se karna aksar riwayat e sihaa saabit hai.	Hidaaya: V4 P343
15	Bait mein aurat se musafaha karna jaez nahi.	Hidaaya: V4 P444
16	Daadhi mundwaana, katarwaana haram hai, kuffar, majoos ki rasm hai aurato'n ki tashbeeh hai.	Durre Muqhtar: V1 P524
17	Izaar (tehband) aadhi pindli tak pehne, taqho se neeche haram hai.	Maala Bud Mun: P72

<sup>287</sup> T: Aapas mein, ek sath, Sath sath

<sup>288</sup> T: Bechna



18	Be-namazi ko Imam e Azam ﷺ ke nazdeek hamesha qaid rakhna wajib hai.	Maala Bud Mun: P11 Hidaaya: V1 P25
19	Gardan kas masha bida'at hai, iski hadees mauzu hai.	Durre Muqhtar: V1 P58
20	Namaz qaza ke liye azaan o aqaamat kehna sunnat hai.	Durre Muqhtar: V1 P181
21	Inkesaari ke liye sar khol kar namaz padhna durust hai.	Durre Muqhtar: V1 P299
22	Imam muqhtadiyo'n ko hukam kare ke ek doosre se mile rahe'n khaali jagah ko pur kar de'n.	Durre Muqhtar: V1 P264
23	Seene par hath baandhne ki ahadees marfu'u aur qawee hain.	Hidaaya: V1 P350
24	Naaf ke neechे hath baandhne ki ahadees zaeef hain.	Hidaaya: V1 P350
25	Naaf ke neechे hath baandhne ki hadees Hazrat Ali ﷺ ka qaul hai aur wo bhi zaeef hai, marfu'u hadees nahi hai.	Sharha Wiqaya (Misri): P93
26	Surah Fateha padhe baghair kisi ki namaz qabool nahi hoti.	Hidaaya: V1 P361
27	Muqhtadi Surah Fateha dil mein padhle aur ye haq hai.	Hidaaya: V1 P350
28	Imam ke peeche surah fateha naa padhne ki ahadees zaeef hain.	Sharha Wiqaya : P18-109
29	Hazrat Ali ﷺ ka qaul mana'a e fateha bhi zaeef aur baatil hai.	Sharha Wiqaya : P110
30	Muqhtadi Imam Ki ameen sunkar ameen kahe.	Durre Muqhtar: V1 P229
31	Ek do admiyo'n ne sunaa to jaher naa hoga, jaher jab hai ke sab sune'n.	Durre Muqhtar: V1 P249
32	Raful Yadain qabl ar ruku wa ba'ad ar ruku ki ahadees ki tasdeeq.	Hidaaya: V1 P384 Sharha Wiqaya : P102
33	Raful Yadain ko aksar fuqaha o mohaddiseen ne sunnat sabit karte hain.	Maala Bud Mun: P27
34	Haq ye hai ke Aap ﷺ se Raful Yadain saheeh sabit hai.	Hidaaya: V1 P386
35	Yahi (raful yadain waali) Aap ﷺ ki namaz rahi yaha'n tak ke Allah Ta'ala se mulaqaat hui.	Hidaaya: V1 P386
36	Subha ki sunnat namaz padhne ke baad dae'n karwat let-te.	Hidaaya: V1 P541 Durre Muqhtar: P316
37	Zohar ki sunnat 2 salam se padhiye.	Hidaaya: V1 P244
38	Taraweeh 8 raka'at ki hadees saheeh hai.	Sharha Wiqaya : P112
39	Khateeb jab mimbar par baithe to salaam kare.	Durre Muqhtar: V1 P374
40	Khutba har zuban mein jaez hai.	Durre Muqhtar: V1 P403

		Hidaaya: V1 P129
41	Biwi apne shauhar ki na'ash ko nehlaawe	Durre Muqhtar: V1 P403
42	Takbiraat e janaaza mein Raful Yadain jaez hai.	Durre Muqhtar: V1 P401
43	Teeja, Daswaa'n, Chaaliswaa'n nihaayat mazmoom bida'at hai.	Behishti Zewar
44	Wali ki qabar par buland makan banana, chirag jalaana bida'at o haram hai.	Durre Muqhtar: V4 P243 Hidaaya: V4 P289 Maala Bud Mun: P52
45	Qabar ko bosa dena jaez nahi ke ye nasaara ki aadat hai.	Durre Muqhtar: V4 P243
46	Ambiya Auliya ki qabro'n ko sajda karna, tawaf karna, nazre'n cadhaana haram o kufr hai.	Maala Bud Mun: P52
47	Jo wali ki qabar ke waastey musaafat (safar) tai kare wo jahil o kafir hai.	Durre Muqhtar: V2 P529
48	Ghairullah ki mannat manna shirk hai aur is mannat ko khaana haram hai.	Behishti Zewar
49	Jis janwar par ghairullah ka naam pukaara gaya, agarche zubah ke waqt Bismillah Allahu Akbar kaha ho to wo zabeeha haram hai.	Durre Muqhtar: V4 P279-272
50	Dua ba-haq e Nabi o Wali (bataur waseela) maangna makruh hai. Is liye ke maqhlouq ka kuch haq Allah par nahi hai.	Durre Muqhtar: V4 P230 Hidaaya: V4 P326
51	Ilm e ghaib siwaa e Allah ke kisi ko nahi hai.	Muqaddama Hidaaya: V1 P59
52	Quran se faal nikaalna haram hai.	Muqaddama Hidaaya: V1 P57
53	Taaron o haiza mein azaan dena bewaqoofi hai.	Hidaaya: V4 P242
54	Dua e Ganj ul Arsh aur ahed naama ki asnaad bilkul giri hui hain.	Behishti Zewar V10 P83
55	Maulood mein raagni se ashaar sunna aur padhna haram hai.	Hidaaya: V4 P240
56	Shab e baraa-at ka halwa aur rusumaat e moharram sab bida'at hain.	Behishti Zewar V4 P99

Mohtaram Qaraeen! Is me bataai hui hanafi maslak ki saari kitabe'n main mohiyya karu'nga. Wo aap apne ghar ki library mein rakhe'n aur dekh le'n ke kya sach hai, kya jhoot aur apne milne waalo'n ko bhi padhaae'n taake ziyada se ziyada musalman isse faaeda uthaae'n aur apne aqeedo'n ko durust kare'n. Aur Allah Paak ke ehkaam ko maane'n aur Nabi ﷺ ke farmaano'n par amal paira ho jaae'n.

Yaad rah eke badi hi halaakat mein hoga wo sahq jo sab dalaal hasil kar lene ke baad bhi rujoo naa kare. Kyounke yaha'n itmaam e hujjat hai. Lehaza ruju naa karne ka koi bhi uzar baaqi naa rahega aur inhi aqaaed par dawaam<sup>289</sup> waala insan ma'asiyyat ka shikar hoga.

Kya Abh Bhi Baaz Naa Aooge.<sup>290</sup>

فَهَلْ أَنْتُمْ مُنْتَهُونَ

<sup>289</sup> T: Hameshgi

<sup>290</sup> Surah Maeda: 91

## Hanafi Maslak Ke Ajeeb o Ghareeb Masaael Jo Saraahatan Quran o Hadees Se Takraate hain:

1. Ek shaqs wazu karke agar janwar ke sath, mard ya aurat ke sath, nabaaligh bacchi ke sath bad-feli kare to iska wazu toota naa is par ghusl wajib hua. Naa isey apni sharmgah ka dhona zaroori hai.<sup>291</sup>

*Zaaniyo'n aur badkaaro'n ke liye tajaweez mashware muft mein hazir hain.*

2. Ek chhaho'ntaai se kam pindli khuli ho to aurat ki namaz ho jaaegi. Isi tarha pet aur sar bhi agar itna khula ho to namaz ho jaaegi, yaani aurat mard ki shamgaah qabl o dobar<sup>292</sup> bhi agar pao (¼) se kam nangi ho to namaz ho jaaegi.<sup>293</sup>

*Agar namaz jaisi ibaadat bhi aisi haalat mein jaez hai to phir aam haalat mein parda ki zaroorat kyou?*

3. Agar badey kutte ko bhi uthaa kar namaz padhe to bhi namaz faasid nahi hogi, iski daleel ye di ke Rasool Allah ﷺ ne apni nawaasi Hazrat Umaama ؓ ko liye hue namaz padhi thi.<sup>294</sup>

*Astaghfirullah: Khud ko Nabi ﷺ ke dar ka kutta kehne waalo'n ne sabit kar diya ke insan (wo bhi kitni azeem hasti) aur kutte mein koi farq nahi. Ayaaz billah*

4. Namazi agar haalat e namaaz mein aurat ki sharmgaah ko shehwaat ki nazar se dekhe to bhi namaz baatil nahi hoti. Isi kitab ke P174 mein hai ke agar Quran dekhe aur jo yaad naa ho isey namaz mein padhe to namaz baatil ho jaaegi.<sup>295</sup>

*Quran ka muwazna<sup>296</sup> aurat ki sharmgaah se (na'azubillah) aisa shayad badey badey mushrik bhi naa kar sake'n jo gul ye khilaa gae hain.*

5. Musلمان agar sharab aur suwwar ki saudagari aur khareed o faroqht ke liye kisi zimmi ko wakeel banaale to ye saheeh hai.<sup>297</sup>

*Yaqeenan aisa mubarak fel koi hanafi ul mazhab hi sar-anjam de sakta hai.*

6. Agar rozadaar rozey ki halat mein sharamgaah ke siwa aur kahee'n majamea'at kare aur inzaal naa ho to roza nahi toot-ta.<sup>298</sup>

*Koi shak nahi ke rozey ka asal maqsad jo Allah ne لَعَلَّكُمْ تَتَّقُونَ farmaya hai wo aise hi poora hoga. Na'azubillah.*

7. Hazrat Imam e Azam Sahab farmate hain ke laundey baazi karne se bhi agarche roza rakh kar ki ho to kaffara nahi.<sup>299</sup>

*Hazrat note farmae'n, ke sab nekiya'n roza ki haalat mein hi ekatthi ki jaa rahi hain.*

8. Agar mushtzani karne se zina se bachaao ka yaqeen ho to mushtzani karni wajib hai.<sup>300</sup>

*Naujawaano ki mauj hai.*

9. Agar koi shaqs chupaae janwar (gaae, bhains, bakri waghaira) ke sath bura kaam kare to bhi aisi haalat mein roza nahi jaata.<sup>301</sup>

*Insan pehle hi bahot gunahgaar hai, abh isey maidan e hasher mein janwar'n ke beech bhi zaleel karwaane ka program hai shayad. Roze ki barakaat yaa doob marne ka maqaamusalmano Astaghfirullah*

<sup>291</sup> Ghays ul Autaar: P150; Durre Muqhtar: P31, 32, 35, 56

<sup>292</sup> T: Aagey Peeche

<sup>293</sup> Hidaaya: V1 P93-94

<sup>294</sup> Durre Muqhtar (Misri): V1 P38

<sup>295</sup> Miraaqi al Falah (Misri): V1 P174-200

<sup>296</sup> T: Baraabari

<sup>297</sup> Durre Muqhtar (Misri): V2 P27

<sup>298</sup> Durre Muqhtar: V1 P150

<sup>299</sup> Hidaaya: V1 P219

<sup>300</sup> Raddul Muqhtar: V3 P371

<sup>301</sup> Durre Muqhtar: V1 P150

10. Nashey ki haalat mein kisi ne apni beti ka bosa le liya to iski biwi is par haram hogai.<sup>302</sup>

*Kyou'n bhai! Biwi bechari ka kya qasoor hai? Shauhar aise kaam hi naa kare (nasha waghaira) jisse ye naubat aae. Kare koi aur bhare koi. Deen e Islam to aisa a'adal nahi karta.*

11. Namazi aqhri attahiyyat mein tasshahud ke ba-qadar baith kar kisi se baat karle yaa aisa kaam kare jo namaz ke manaafi ho yaa (salam ki jagah) qasadan jaan boojh kar hawa kharij karde to iski namaz bilaa ittefaaq mukammil aur poori ho jaaegi.<sup>303</sup>

*Kya hanafi fuqaahat se labrez is masla ko aap saheeh marfu'u hadees se sabit kar sakte hain?*

12. Asal baat ye hai ke najaasat ghaleez ba-qadr e dirham yaa isse kam ho to wo ma'af hai. Is qadar naaasat namazi ke jism ya kapde par lagi hui ho to ahnaf aur Imam Zafar ke nazdeek namaz ho jaati hai. Imam Shafai isey mamnu kehte hain.<sup>304</sup>

*Kya namazi ke liye najasat kis is miqdaar ki ruqhsat<sup>305</sup> ko Kitab o Sunnat se sabit kar sakte hain?*

13. Nakseer ke ilaaj ke liye agar Surah Fateha khoon ya peshab ke sath mareez ki peshani aur iski naak par likh di jaae to husool e shifa ke liye aisa karna jaaez hai.<sup>306</sup>

*Isey saheeh, sareeh, marfu'u, ghar majrooh hadees se saabit kare'n. Nez kya koi ummati Quran ko peshab se likhe ki jasaarat kar sakta hai?*

14. Rasool Allah ﷺ ki saheeh marfu'u hadees se sabit kare'n ke Aap ﷺ ne apne baad aane waale musalmano ko 4<sup>th</sup> sadee hijri mein kisi ek alim ki taqleed ki pabandi ka hukam diya tha.

15. Saheeh sareeh marfu'u hadees se sabit kare'n ki namaz e janaza mein Surah Fateha padhna mashroo nahi hai aur namaz e janaza Surah Fateha ke baghair ho jaati hai?

16. Namaz shuru karte waqt aadmi kaano'n tak hath uthaae aur aurat kandho'n tak ur aurat seeney par hath baandhe aur mard zer e naaf. Ye tafreeq saheeh, sareeh, marfu'u hadees se pesh kare'n.

17. Namaz ki takbeer e tehreemi se qabl Urdu ya Panjabi zuban ke sath niyyat e namaz ke alfaaz adaa karna kisi saheeh, marfu'u hadees se sabit farmae'n.

18. Ahnaaf ke haa'n sajda sahu mein ek janib salam pher kar 2 sajde karna saheeh marfu'u hadees se sabit kare'n.

19. Saheeh sareeh marfu'u hadees se sabit kare'n ki sajda karte waqt aurat apna pet raano'n se chipkale aur zameen se chimat kar sajda kare, jabke mard apna pet raano'n se door rakhe.

20. Ahnaaf ka namaz ba-jamat mein safbandi ko ehmiyat naa dena aur namaziyo'n ka aapas mein faasle chhod kar khade hona aur ek doosre ke sath paou'n milaane se nafarat karna saheeh, sareeh, marfu'u ghair majrooh hadees se sabit karde'n.

Khoob jaan lejiye ke kutub e fiqha e hanafi ki haqeeqat muqalledeen ke buland daawo'n ke bilkul bar-aks hai. Fiqha ki in kitabo'n mein is qadar behuda, ghaleez, gumrah-kun, khudsaaqhta, sharmnaak, insaniya soz, ghair motebar, ghair mustanad aur maujab e la'anat masaael darj hain ke shaitan bhi panaah maange. Deen ke naam par be-ghairati, fahaashi aur ghilaazat taqseem ki jaa rahi hai.

Ham zail mein iqhtesar ke sath fiqha hanafi ke samandar se chullu bhar kar mushte namoona az kharwaare qaraeen ke samne pesh karte hain. Maqsad sirf ye hai ke log fiqha hanafi ki asal haqeeqat ko pehchaan le'n aur

<sup>302</sup> Durre Muqhtar: V1 P188

<sup>303</sup> Meeniya Musalla: P84; Sharha Wiqaya: V1 P159;  
Kanz ad Daqhaaq: P30

<sup>304</sup> Durre Muqhtar: V1 P52

<sup>305</sup> T: Ijaazat, Permission

<sup>306</sup> Raddul Muqhtar: V1 P400

taqleed se hamesha ke liye gulo-khalaasi hasil kar le'n. Kyou'nke ye atal haqeeqat hai kea mal bil hadees ki raah mein sabse badi rukawat taqleed hi hai. Dil par patthar rakh kar yaha'n par ham ye chand masaael Fiqla Hanafiyya se naqal karte hain:

1. Madina (Munawwara) hamare (yaani Ahnaaf ke) nazdeek Haram nahi.
2. Ambiya Auliya, Nek, Fasiq o Faajir, Zameen o Asmaan waalo'n ka eman baraabar hai. Isme ziyaadati aur kami nahi hoti.
3. Baghair wali ke nikah jaaez hai.
4. Murda aurat, chaupaae aur na-baaligh bacchi se watee karne se wazu nahi toot-ta.
5. Sharam ko mamuli josh dekar isse wazu karna jaaez hai, khuwah isme nasah maujood ho.
6. Namazi tassshahud mein jaan boojh kar goz (paadh) maarde to namaz poori ho jaaegi.
7. Imaamat ki sharaaet mein ye bhi hai ke Imam Khoobsurat ho, Acche nasab waala ho, Acche libaas waala aur Khoobsurat biwi waala ho, phir badey sar waala aur chote alaa e tanaasul waala.
8. Gehu'n, Jau, Shahed aur Jawar ki sharab halaal hai
9. Chuaare aur Munaqqa ki sharab halaal hai.
10. Sharab ka sirka banana jaaez hai.
11. Khinzeer aur sharab bataur e haq maher de to nikah saheeh hoga.
12. Khinzeer ya kutte ki peeth par ghubar ho to tayammum jaaez hai.
13. Khinzeer najis u lain nahi hai.
14. Kutte ko baghal mein lekar koi namaz padhe to jaaez hai.
15. Kutte ki khaal ka dol aur jaae namaz banana jaez hai.
16. Kutta najis u lain nahi hai.
17. Jis aurat ko mard talaq e rajai de chukka ho, agar namaz mein iski sharmgah dekhe to namaz fasid nahi hoti.
18. Nakseer waala agar peshab se Surah Fateha likh le to jaaez hai.
19. Jin janwaro'n ka gosht khaaya jaata hai, inka peshab peena bilaa uzar jaaez hai.
20. Zer e naaf ke baal hajjam ankhe'n band karke moondhe to jaaez hai.
21. Aghlaam baazi aur chaupaae se wati karne waale par had nahi.
22. Haaji ehraam ki haalat mein chaupaae se sohbar karle to iske haj mein koi nuqsan nahi aata.
23. Jo rozey mein zina ke khauf se julq<sup>307</sup> lagaae yaa janwar se sohbat karke mani nikaal de to ummeed e sawab hai.
24. Agar manee apne hath se nikaale yaa aurat ke hath se nikalwaae to roza bilkul fasid nahi hota.
25. Roza ki haalat mein aurat ki sharmgah ko choomne se agar inzaal hogaya to roza bilkul fasid naa hoga.
26. Lakdi apni dubar mein daali, agar saalim lakdi dono'n siro'n samet andar naa jaae aur ek sira iska bahar rahe to roza fasid nahi hoga.

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<sup>307</sup> T: Mushtzani

27. Koi shaqs apna alaa e tanasul apni hi dubar mein daqhil kare to baghair anzaal is par ghusl wajib nahi hoga.
28. Manee shehwat se juda ho aur zakar pakde, baad door honey ke shehwat ke mani nikle to ghusl farz nahi.
29. Musلمان Musalman se dar ul harab mein sood le to jaaez hai.
30. Darul Harab mein zina karne par had nahi hai.
31. Badshah par kisi qism ki had qaaem nahi ho sakti, wo khuwah zinaa kare yaa chori kare.
32. Ek aurat ko ijaare<sup>308</sup> par liya taake isse zina kare, pas aurat ne manzoor kiya aur isne isse zina kiya to isko had naa maari jaaegi.
33. Mard ne aurat par (apni zauja hone ka) jhoota daawa kiya aur degree haasil Karli to mard ko is aurat se wati karna jaaez hai.
34. Aurat se wati ki aur surat ye hui ke is aurat ki farj aur maqa'ad phaad kar ek kardi to is aurat ki maa'n is mard par haram naa hogi.
35. Agar admi moharramaat e abdiya (yaani maa'n, bahen, beti waghaira) se (jaan boojh kar) nikah karke watee bhi karle to is par had nahi.

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<sup>308</sup> T: Kiraae par lena

## Fiqha Hanafiyya Ki Maujuda Motebar Kitabe'n

Fiqha Hanafiyya ki maujuda kitabe'n jinka talluq Imam Abu Hanifa ﷺ se bilkul hi nahi hai, lehaza ham in kitabo'n ki fehrist aur jis sadee mein likhi gai hain wo aapki khidmat mein pesh karte hain:

1.	Qudoori	5 <sup>th</sup> sadee mein tasneef ki gai
2.	Hidaaya	6 <sup>th</sup> sadee mein likhi gai.
3.	Qaazi Khan	bhi 6 <sup>th</sup> sadee mein likhi gai.
4.	Siraajiya aur Muniya	7 <sup>th</sup> sadee mein likhi gai.
5.	Kanz, Nihaya, Inaaya Aur sharha wiqaaya	8 <sup>th</sup> sadee mein likhi gai.
6.	Ar Rumooz aur Fathul Qadeer	9 <sup>th</sup> sadee mein likhi gai.
7.	Durre Muqhtar: (jo hanafi mazhab ka buniyadi patthar maani jaati hai)	11 <sup>th</sup> sadee mein likhi gai.
8.	Fataawa Alamgeeri: Jo 500 mujtahido'n ki mushtarika koshish ka majmua hai.	12 <sup>th</sup> sadee hijri mein likhi gai.

Ahnaf Apne Buzrugo'n Aur Muqaddas Kitabo'n Ki Tardeed Karte Hain:

*Wo Ilzam Hamko Dete The Qasoor Apna Nikal Aaya*

Jin masael ke mutalliq ahnaaf ke aalim Jamat e Ahle Hadees par ilzam lagate aae, ye sirf unki laa-ilmi ka nateeja tha aur hai. Unki "*muqaddas*" fiqha ki kitabo'n mein unke har ek sawal ka jawab maujood hai. Wo to kitabe'n padhte nahi aur naa hi apne maslak ke logo'n ko kitabe'n padhne ki ijazat dete hain. Wajah sirf ye hai ke in par andhi taqleed ka bhoot sawar hai.

Unki asaani ke liye maine aise hi chand masael ko unki fiqha ki kitabo'n se nikaala hai. Mundarja zail kitabo'n ke naam aur safha number darj kiye de raha hu'n. Us ummeed ke sath ke kam az kam abh wo apni kitabo'n ko dekhte ho'nge aur aainda kabhi bhi wo sawal karne ki jura-at naa kare'nge. Aur sath hi sath apne buzrugo'n ki taqleed karte hue Ahle Hadees hazraat ki safo'n mein jamat hone ki sai kare'nge. *In Sha Allah*

# Fataawa: Tableeghi Jamat Aalm e Islam Ke Kubar Ulamaa Ki Nazro'n Mein

## 1. Shaikh Muhammad bin Ibrahim Aal Shaikh رَحْمَةُ اللهِ عَلَيْهِ:

Hindustan se runumaa hone waali Tableeghi Jamat bida'ati aur gumrah jamat hai.

## 2. Shaikh ibne Baaz رَحْمَةُ اللهِ عَلَيْهِ:

Aqhri fataawa (kyou'nke jamat waalo'n ne inhe'n bhi dhoka dekar isse pehle ek fatwa hasil kiya tha) Jamaat e Tableegh jiska talluq Hindustan se hai, bida'at aur shirk hai. Albatta agar koi shaqs alim ho aur is jamat ke sath is maqsad se nikalta ho ke wo inko bida'ato'n aur shirkiya aqwaal o amaal se rokey iska khurooj jaaez hai. Lekin agar wo is jamat ke sath mukammil ittefaq karke khurooj karta ho to ye najaaez hai. Lekin an-padh aur uloom shara'iyah aur aqaaed e saheeha se nawaqif shaqs ka bhi inke sath jaana jaaez nahi.

## 3. Shaikh Muhammad bin Saleh al Uthaimeen رَحْمَةُ اللهِ عَلَيْهِ:

Jamaat e Tableegh mein khair o bhalai hai aur iska logo'n ki zindagi par asar bhi hai magar ye jamat ilm hasil karne mein koi shauq nahi rakhti aur is jamat ke bado'n aur buzurgo'n ke bare mein mujhe jo ittela-aat mii hain inse ye sabit hota hai ke ye log saheeh aqeeda par nahi hain agar ye baat saheeh sabit ho jaae to phir in logo'n se door hi rehna chhahiye aur apne mulk mein saheeh deen ki tableegh jaari rakhni chhahiey.

Jamaat e Tableegh jo dar-haqeeqat Hanafi Jamat hai aur Hanaji Jamat maturidi jamat hai ye jamat salaf ke aqeeda par nahi hai.

## 4. Allama Muhammad Nasiruddin Albani رَحْمَةُ اللهِ عَلَيْهِ:

Jamaat e Tableegh ke sath khurooj karna jaaez nahi. Is liye ke ye jamat Kitabullah aur Sunnat e Rasool ﷺ ke tareeqa par nahi hai aur Allah ke deen ki dawat ke liye ulama ko nikalna chhahiye, johala ko nahi. Johala ko chhahiye ke apne mulk mein rehkar deen seekhe'n aur jab wo deen seekh kar aalim ban jaae'n to phir deeni dawat ka kaam kar sakte hain. Aur maujuda Tableeghi Jamat muqhtalif mazaahib rakhne waale ahlekaaro'n ka majmua hai. Ine me se koi aqeede mein matureedi hai to koi asha'ari, koi soofi hai to koi laa-mazhab.

## 5. Allama Abdur Razzaq Afeefi رَحْمَةُ اللهِ عَلَيْهِ:

Tableeghi Jamat ek bida'ati jamat hai aur ye jamat soofiya ke silsila ki qadri jamat se talluq rakhti hai aur inme soofiya ke silsile ke doosre log bhi hain. Ye log Allah Ta'ala ke raaste mein nahi nikalte, balkey baani e jamat Maulana Ilyas ke waza'a<sup>309</sup> karda raaste aur tareeqe par nikalte hain aur isi tareeqa o raaste ki takmeel mein kaam karte hain. Main arse se is jamat ko jaanta hu'n, ye jamat bida'ati jamat hai. Ye Misr mein ho ya Israel mein, America mein ho yaa Saudi Arab mein jaha'n kahee'n bhi ho ye apne Shaikh aur Baani Shaikh Ilyas ke sath mazboot rishta rakhti hai.

## 6. Allama Hussain bin Mohsin bin Ali Jabir رَحْمَةُ اللهِ عَلَيْهِ:

Allama Hussain bin Mohsin bin Ali Jabir ne Kitab at Tareeq ilaa Jamatul Muslimeen P213- 295 mein Jamaat e Tableegh ka ta'aruf likha hai, isme likha hua hai: Ye tareeqa e tableegh Shaikh Ilyas ko kashf ke zariye malum hua aur inke dil mein bazariye khuwab Quran ki Surah Al Imran ki ayat 110: ki tafseer ilqaa ki gai. Wo tafseer jo ilqaa ki gai thi ke deen ki tableegh ghar se nikal kar kar ni chhahiye, ghar mein aur apne shaher mein mufeed nahi hai.

Ye jamat elaaniya taur par buraai se rokne par eman nahi rakhti, balkey sirf apne sath chalne ko tarjeeh deti hai. Ye jamat apne banaae hue 6 usoolo'n se bahar nahi nikalti, isi ke ird-gird ghoomti rehti hai. Ye jamat ilm hasil karne ko zaroori nahi samajhti, balkey chillo'n par ziyada zor deti hai. Ye jamat deen ke daai ka ghar se

<sup>309</sup> T: Taur tareeq, Tarz, Chhaal, Chalan, Banaawat



bahar nikalna is liye bhi zaroori samajhti hai, kyou'nke is shaqs ke aibo'n aur halaat e zindagi se is shaqs ke ilaaqe aur basti waale ba-khoobi waqif hote hain. Is liye agar wo apne ilaaqe waalo'n ko deen ki dawat dega to qubooliyat ke imkanaat kam hain. Jabke bahar nikal kar dawat dene se dawat ki qubooliyat ke imkanaat ziyada hote hain.

*7. Allama Saleh bin Fauzan al Fauzan (Hafizahullah):*

Khurooj ka lafz islam ki istelah mein Jihaad Fee Sabeelillah ke liye istemal hota hai, yaani kuffar ke sath ladai ke liye nikalne ko khurooj fee sabeelillah kehte hain, magar is jamat ka ye khurooj bida'at fil islam hai. Salaf o Saleheen mein iski koi misaal nahi aur Allah ke raaste mein moaiyyan dino'n ke liye nikalna salaf mein ma'aroof o mashoor nahi aur iski asal Quran o Sunnat mein bhi nahi, jaisa ke 40 din ke liye nikalna yaa 3 din ya saal ke liye, dino'n ke ta'ayyun ke sath deen ke liye nikalna bida'at hai.

## Jamat e Tableegh Aur Akabereen e Deoband Ko Hamara Mughlisaana Mashwara

1. Aap ne dawat ka jo tareeqa apnaaya hai, isko tabdeel kare'n.
2. Muballegheen, Quran o Hadees ka ilm rakhne waale ho'n.
3. Jo log deen seekhne aae'n inko Quran o Hadees ki taleem di jaae.
4. Fazael e Amaal ki ta'aleem band kardi jaae, agar ye nahi chhate to kam az kam Fazael e A'amaal se shirk o bida'at par mabni waqeaat ko kharij kiya jaae aur logo'n mein tehqeeq ka jazba paida kiya jaae.
5. Arbo'n ke liye Riyaz us Saleheen aur ghair Arbo'n ke liye Fazael Amaal, ye tafreeq khatam kardi jaae. Har jagah aur hare k ke liye sirf Riyaz us Saleheen hi padhaai jaae.
6. Tamaam maraakiz mein deeni sawalaat ke jawabaat dene ke liye mohaqqiq ulama ikram ko muqarrar kiya jaae. Kyou'nke ye ek sunnat hai. Sahaba Ikram رضوان الله عليهم اجمعين Nabi ﷺ se sawalaat kiya karte the. Sahaba Ikram رضوان الله عليهم اجمعين ke zamane mein bhi ye silsila chalta tha aur aaj bhi duniya ke jis hissa mein namaz ke baad agar muqtadi sawal karta hai to imam iska jawab Quran o Hadees ki raushni mein deta hai.
7. Nabi ﷺ ke sacche waaris aur Aap ﷺ ki sunnato'n par hama-waqt amal paira hone, sunnato'n ko logo'n mein aam karne waali jamat Ashaab ul Hadees (Ahle Hadees) ki jamat hai. Is jamat par bejaa hamle karne aur inhe'n aziyyate'n dene se baaz ajaae'n.

## Awaam un Naas Ki Khidmat Mein Chand Mufeed Mashware

1. Islam ki buniyad aqeeda e tauheed par qaem hai. Is par jame rahe'n aur shirkiaa amaal se poori tarha bachne ki koshish kare'n.
2. Namaz ki poori tarha se pabandi kare'n. Har 5 waqt ki namaz mein takbeer e oola se shamil hone ki koshish kare'n.
3. Quran har roz padhna chhahiye. Chhahe 2 hi ayaat kyou'n naa ho'n. Inko samajh kar maani ke sath padhe'n. Aur us par amal karne ki koshish kare'n. Har roz kam az kam 1 hadees zaroor padh liya kare'n. Aajkal hadees ki ma'arof kutub Urdu zubaan mein bhi maujood hain.
4. Bida'at se hoshiyaar rahe'n. Aapko to ye baawar karaaya jaata hai ke ye nek amal hain. Zaheri taur par to ye nek hi nazar aate hain, lekin inke kar-guzarne se bataur e anjaam sirf Jahannam ki aag ke siwa kuch hasil naa hoga. Ye Nabi ﷺ ka farman hai. Bida'at ke bare mein malumaat ke liye hamari kitab "Bida'at Aur Inka Ta'aruf" ka mutalea kare'n, haqeeqat malum ho jaaegi.
5. Aajka baaz duniya parast ulama Nabi ﷺ ki sabit shuda aur takeedi sunnato'n ko furooi masael bataa kar bhole bhale musalmano ko gumrah karte jaa rahe hain. Wo to apni qabro'n mein jawab de'nge, lekin aapki qabar mein koi maulwi aapko bacha nahi sakega. Is liye aap khud taiyyari kare'n. Apne har amal ke liye Quran o Hadees ko mad e nazar rakhe'n. Aur koi mashwara de to uski daadhi aur huliye ko dekh kar dhoka naa kahe'n. Ussey Quran o Hadees ki daleel talab kare'n. Ye 2 hi raaste hain, aapki najat ke isme koi teesra raasta nahi. Apne rozanaa ke amaal par ghaur kare'n.
  - ✓ Niyat: Namaz mein zubaan se niyaat karna sabit nahi hai.
  - ✓ Wazu mein garden ka masah sabit nahi.
  - ✓ Dine mein sirf 10-12 raka'at sunnat e muwakkeda hain, lekin aap kitni raka'ate'n padh rahe hain?
  - ✓ Aqaamat ekheri hoti hai, aapki masjid mein kya ho raha hai?

- ✓ Juma ki kitni raka'te'n padhi jaa rahi hain?
  - ✓ Jaha'n Surah Fateha padhni hai waha'n nahi padhte. Surah Fateha har raka'at mein padhna chhahiye, akele padhe'n, imam ke peeche padhey yaa imaamat karae'n, Surah Fateha laazmi padhna hai. Namaz e Janaza mein Surah Fateha padhna laazmi hai, lekin aapka kya haal hai? Aapko kya bataaya gaya hai? Jab Surah Fateha ke baghair namaz nahi hoti to aapki abh tak ki namazo'n ka kya hoga? Ghaur se soche'n.
  - ✓ Tareeqa e Witr jo sabit hai wo 2 raka'at aur 1 raka'at alag alag jaise harmain sharifain mein padhi jaati hai aur doosra tareeqa hain teeno'n raka'ate'n ek tassahud ke sath. Aap jo witar maghrib ki namaz ki tarha padh rahe hain, wo hadees ki kitabo'n se sabit hi nahi hai.
6. Ghar par baccho'n ka khayal rakhe'n. Inme deeni taleem ka shaoor paida kare'n aur unko sath lekar khud bhi hadees ki kitabo'n ka mutalea kare'n. 2-4 jitni bhi ho sakey ahadees padh kar sunae'n aur baccho'n mein padh kar sunaane ki aadat daale'n. Aapke ghar ki library mein jitni bhi kitabe'n chhahe'n wo bhi main mohiyaa karu'nga. Iski fikar naa kare'n.
  7. Baccho'n ka mahol accha rakhe'n. Jab tak ye acchi tarha se deeni malumaat hasil nahi kar lete aur aap bhi jab tak is qabil nahi ho jaate us waqt tak tableegh mein jaana band kare'n. Aur baccho'n ka waqt bhi barbaad naa kare'n. Be-aqal aur an-padh admi tableegh kaise kar sakta hai? Ye kaha'n ki aqalmandi hai? Is liye fil waqt is silsile ko band kare'n. Main bhi kuch seekhne ki koshish kar raha hu'n. Aap bhi seekhe'n.
  8. Sirf meethi meethi sunnato'n ko apnaane ki aadat chhod-de'n. Jumerat aur Peer ko nafil rozey rakhne ki aadat daale'n aur sath hi sath ayyam e baiz ke rozey bhi rakha kare'n. Yaani chand ki 13,14,15 tareeq ko. Ye saare roze Nabi ﷺ zindagi bhar rakha karte the. Khud bhi rakhe'n aur ghar waalo'n ko bhi takeed kare'n. Agar aap log is sunnat par amal karna shuru kar de'nge to wo tamasm sathi jo aapse milte hain ho sakta hai wo bhi us sunnat par amal paira ho jaae'n. Unko bhi bataate rahe'n. Pataa nahi kab Allah Paak kisey hidaayat dede. Allah ko hamara kaunsa amal pasand ajaae aur wo hame'n seedhe raaste par daal de.

Maine aapse kaha tha ke Bangalore hi ke alim nahi, Delhi se jaakar kisi bhi alim ko lekar aae'n aur batae'n ke Quran o Hadees ki raushni mein aurat ghar se bahar tableegh ke liye nikal sakti hai yaa nahi. Maine to Quran o Hadees ka farman bataa diya tha, lekin aapki taraf se abh tak koi jawab nahi mila.

Agar Maulana apne deen mein sacche hain aur us par amal paira hain to hamare khandan mein aurato'n mein itni laaparwaahi aur itni khurafaat maujood hain aur jadu ka itna chakkar hai. Kya maulana ne is bare mein kabhi guftagu ki hai. Kya aaj tak apni aurat ko hamare gharo'n tak aaney ki ijaazat di hai. Jab apni biwi ka maamla aata hai to 4 deewari mein jakad kar rakhe hue hain. Aur hamari biwi aur betiyo'n ko tableegh ki gharz se gharo'n se bahar nikalne ke liye dawat de rahe hain.

Aap apne baccho'n aur saare rishtedaro'n ko mere ye dono hi khutoot padhne de'n. Inko photo copy banaa kar taqseem kare'n taakey har ek ko sacche deen ka pataa chale jo Makkah aur Madina ka deen hai usi par amal kare'n naa ke Hazrat Ji Sahebaan aur Buzrugo'n ka deen jo aapko Deobandi musalman bataa raha hai. Isse baaz aajaae'n.

Pehle aap keh sakte the ke aapko malum nahi tha. Lekin Allah Paak ne aapko agaah karne ke liye mujhe taiyyar kiya hai. Jab sacchi aur saheeh baat aapko bataa di gai. Uske bawajodd agar aap Quran aur Nabi ﷺ ke farman ko chhod kar buzrugo'n ki bato'n par aml karte rahe to bas samajh le'n ke Allah Paak ne aapke dilo'n aur dimagho'n par mohar lagaadi hai aur qiyamat tak aapko hidayat naseeb naa hogi. Ye Allah ka faisla hai. Is baat ko main Quran o Hadees se sabit kar sakta hu'n.

## Hurf e Aqhir

Tableeghi Jamat se mutalliq tamam guftagu ko samet-te hue main chhata hu'n ke khaas khaas nukaat ka ek baar phir a'adah kar diya jaae, taakey agar koi in tamam tafseeli mabaahis ko padhne ke bawajood bhi ye naa samajh paaya ho ke Tableeghi Jamat ke akabereen ne jo jamat taiyyar ki hai isme asal aur buniyaadi ghalatiyaa'n kaha'n kaha'n hain aur kin wujuhaat ki binaa par Tableeghi Jamat deen ki tableegh karne ki ehliyat se ma'azoor hai in umoor ka khulaasa has be zail hai:

1. Tableeghi Jamat ke logo'n ko ye baawar karaaya jaata hai ke mutlaq tableegh farz e ain hai, halaa'nke tableegh ki 2 qisme'n hain: 1 tableegh e khaas, isme wo log shamil hain jo kisi bhi taur hamse wabista ho'n yaani hamare dost ahbaab, azeez o aqaarib waghaira. Tableegh ki ye qism farz e ain hai aur doosri tableegh aam hai.

Isme saari duniya ke log shamil hain aur ye farz e kifaaya hai, yaani chand log bhi agar is kaam ko kare'n to poori ummat par se ye farz adaa ho jaata hai. Lekin Tableeghi Jamat ke akabereen ne awaam un naas ko ye baawar karaaya hai ke tableegh e aam farz e ain hai. Pas ye is jamat ki sabse pehli aur buniyadi ghalati hai.

2. Tableegh e Aam ke liye husool e ilm buniyadi cheez hai, yaani tableegh e aam ki ehliyat ke liye alim hona shart hai aur baghair ilm ke tableegh e aam aise hi hai jaise ken aa-samajh bacche ke hath mein hathiyar hota hai. Lekin Tableeghi Jamat ke akabereen ne tableegh ke liye aise logo'n ka inteqhab kiya jo ilm se qattai be-behra the aur yehi nahi.

Balkey in logo'n ko amali taur par ilm se door rakhne ke liye khusoosi intezamaat bhi kiye jaisa ke Tableeghi Nisaab ki tilaawat ko laazmi qarar dena aur chilley, se roze aur gasht ke mamulaat ko tableegh ki shart qarar dena taakey apne maqhsos maqaasid ko jald az jald paaya takmeel tak paho'nchaaya jaa sake. Pas ilm Quran o Hadees se bezaari is jamat ki bad-naseebi hai.

3. Islam ki tableegh ke liye saheeh aqaaed ka ilm aur in par eman hona ek shart ki haisiyat rakhta hai. Magar Tableeghi Jamat ki ye bad-naseebi hai ke is jamat mein shamil lakho'n afraad mein shayad 1% bhi aise log nahi hain jinko saheeh islami aqaaed ka ilm aur in par eman ho. Kyou'nke aam taur par jo johala moballegheen hain to wo jaante hi nahi aqaaed kis chidiya ka naam hai aur jo akabereen hain wo aqaaed ko jaante hain.

Magar taqleed ke phandey mein pah'nse hone ki wajah se saheeh aqaaed par eman laane ki taufeeq se mehroom hain. Pas tableeg e deen ke liye saheeh islami aqaaed ka ilm aur eman hona bhi shart ke darja mein hai.

4. Tableegh ka markaz aur mehwar aqaaed aur ehkamaat hone chahiye, kyou'nke in hi par deen e islam ki buniyad hai aur yehi Ambiya Ikram عليه السلام ki sunnat bhi hai. Lekin Tableeghi Jamat ne apni tableegh ka mehwar Fazaal ko banaya hua hai. Jiski wajah se log Tableeghi Jamat ki taraf ba-asaani maael ho jaate hain, lekin iska nuqsan ye hota hai ke jo log Tableeghi Jamat mein kisi ghalat aqeede ke sath daqhil hote hain wo marte dam tak apne isi ghalat aqeede par qaem rehte hain.

Aisi soorat mein kya ye mumkin hai ke is shaqs ki najat mahez roza namaz aur tableegh ki wajah se ho jaae, pas tableegh e deen dar-haqeeqat aqaaed ki tableegh ka naam hai aur jo log bhi aqaaed ki tableegh ko chhod kar kisi doosri cheez ki tableegh karte hain isey is cheez ki tableegh kaha jaaega, islam ki tableegh nahi.

Main ummeed karta hu'n ke aap log is mazmoon ko ghaur se padhe'nge aur iski sacchai aur haqeeqat ko ta'assub ki nazar se dekhe baghair in baato'n se Quran o Hadees ki raushni mein apne aamaal ko durust karne ki koshsih kare'nge. Is hidayat ke liye Allah se dua karte hue is mazmoon ko khatam karne ki ijaazat chhata hu'n. Allah hamaara aur aap sabka haami o naasir ho. وما علينا الا البلاغ

Faqat,

Dua'o'n Ka Taalib

*Muhammad Rahmatullah Khan*

Al Khobar, Saudi Arabia

13<sup>th</sup> April 2007 - 15<sup>th</sup> Rabi ul Awwal 1428h

## Maslak e Ahle Hadees Ki Imteyaazi Khoobiyaan

- ✓ Is maslak mein etedaal ka ek husn hai.
- ✓ Yaha'n be-daagh aur be-lachak tauheed hai.
- ✓ Yaha'n Zaabta e hayaat uswa e Rasool ﷺ hai.
- ✓ Yaha'n Sahaba Ikram رضوان الله عليهم اجمعين aur Auliya e Deen ﷺ ki bahot izzat o ta'azeem hai.
- ✓ Yaha'n saheeh hadees ko aimma ﷺ ke qaul par tarjeeh dene ka zoq bhi hai aur fuqaha ikram ﷺ ki behtareen kawisho'n ka eteraaf bhi.
- ✓ Yaha'n ehkaam e shariyat ki pariwee bhi lazim hai aur nafs ko paak karne ka shoghal bhi.

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Name of the book: *Talaash e Haq Ka Safar*

Author of the Book: *Muhammad Rahmatullah Khan*

Transliterator of the book [to roman English]: *Rehan Syed Barey*

Translitrators Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with "T:". All translations have been taken from *Jaame Feroz ul Loghaat (latest edition)*).

If you find anything which might make this transliteration even better then please inform me @ [rehan.hse@live.com](mailto:rehan.hse@live.com) having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful.

Dua-go,

*Rehan Syed Barey*

6<sup>th</sup> Dhul Qaida 1439 - 19<sup>th</sup> July 2018

Ar Riyadh, Saudi Arabia

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